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J. Harvey Gayley
from his affectionate
Aunt Charlotte.

Dec. 20th /49

B. A. Harvey
1889







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LESSONS

DERIVED FROM

THE ANIMAL WORLD.



“ Ask now the beasts, and they shall teach thee ; and the fowls
of the air, and they shall tell thee.”—JOB xii. 7.



FIRST SERIES.



PUBLISHED UNDER THE DIRECTION OF
THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

L O N D O N :

Printed for the
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORY,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS,
AND 4, ROYAL EXCHANGE.

1847.



LONDON :
R. CLAY, PRINTER, BREAD STREET HILL.

PREFACE.

THE idea of selecting from the Animal World Lessons for the regulation of our own conduct, might naturally occur to any one who has watched the habits and instincts of beasts, birds, and insects. But our attention is more especially called to this subject when we find that many passages of the Word of God refer us directly to natural objects for instruction, commanding us to ask the beasts and the fowls of the air, and they shall teach us,—to gather lessons from the lilies of the field, and to take example from the humble labours of insects.

Natural History, as a science, is the history of the works of the Almighty, “and as such is a demonstration of His existence, intelligible

to all mankind " At an early period attempts were made to derive lessons for individual conduct from natural objects, but the favourite form of teaching was that of the FABLE; so that from the time of Æsop, or earlier, birds, beasts, insects, plants, and even inanimate objects, have been represented as speaking and acting like human beings. This form of teaching is often elegant and highly poetical, but is not always in accordance with the truths of Natural History.

In the following pages the valuable qualities of animals are described in strict conformity with the facts recorded by our best naturalists, and a lesson is sought to be drawn from each example, illustrative of the beauty and worth of those dispositions and habits which are constantly practised by inferior beings, while they are too often neglected by those who bear the name, and profess to share the hopes, of Christians.

C. T.

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THE DOG,

AS AN EXAMPLE OF FIDELITY.



WHATEVER a man's natural abilities may be, whatever his constitution or disposition, whatever his early training, whatever his present advantages or disadvantages, there is one thing which he may do with the greatest benefit to himself ; which he *must* do, if he would have a clear conscience and a happy life. In all his duties and employments, whether few or many, he must be FAITHFUL ; that is, he must perform them with earnestness, honesty, and sincerity, "not with eye-service," for the pleasure of man ; but "in singleness of heart, fearing God."

There is a continual temptation to forget this duty, and a constant need of being urged to the performance of it. Examples of unfaithfulness are too common, not only among servants who slight their duty when the master's eye is not upon them, but among all classes of persons. There is a want of faithfulness to known duty, of which few can plead innocent. How many words and actions daily testify to the insincerity, the want of uprightness and plain dealing, the absolute dishonesty of mankind ! How many occasions of doing good, and of

acting faithfully towards God, and towards our fellow-creatures, are continually suffered to pass unimproved ! Unfaithfulness is, indeed, so common, so almost universal, that every one seems to expect it of his neighbour, and to be upon his watch against it. Every species of lying, cheating, and fraud, is the fruit of this unfaithfulness, and no one can have had dealings with the world, without seeing how common is this evil fruit of an evil tree. Well might Solomon exclaim, “A faithful man who can find ?” (Prov. xx. 6.)

If such be the sad reality as it respects the greater portion of mankind, and if there be few that can claim for themselves the character of truly faithful men,—faithful to God, and to their fellow-creatures,—let us not be ashamed to consider an example of fidelity in a being far less highly gifted than we are, but whose actions are such, as to yield abundant instruction and admonition to mankind. THE DOG, in his fidelity and attachment to the master on whom he depends for his daily subsistence, is a constant and living witness against us in our want of faithfulness to that Heavenly Master, on whom we depend “for life, and breath, and all things.”

The poet has truly said, that—

Learn we might, if not too proud to stoop
To quadruped instructors, many a good
And useful quality, and virtue too,
Rarely exemplified among ourselves :
Attachment never to be weaned, or changed
By any change of fortune ; proof alike
Against unkindness, absence, and neglect ;
Fidelity, that neither bribe nor threat

Can move or warp; and gratitude for small
And trivial favours, lasting as the life,
And glistening even in the dying eye.

Let us then proceed to trace some of the excellent qualities of the dog—qualities which we should scarcely expect in this animal, when we consider his family connexions. The dog is a near relation of the fox, the hyæna, the jackal, and the wolf; and, in common with those animals, is found in all parts of the world. He is able to accommodate himself to hot or cold climates, and is provided with a coat which varies in thickness according to his necessities. In very warm countries, this coat is almost destitute of hair; but in cold regions, the fur becomes exceedingly thick. Some of the dogs which were taken by our voyagers into the frozen regions of the north, acquired a fur of such remarkable thickness, that when they crouched by the fires, holes were frequently burnt in it half-way down to the skin, without the animal appearing at all sensible of the heat.

No one can tell when the dog first became the tame and domestic animal we now find him to be. He seems to have been formed for the service and companionship of man, and there is no record of the time when he was otherwise. There are, indeed, numbers of wild dogs in the East, which roam in the forests, and get their food by hunting down other wild animals; but they never attack man: on the contrary, if taken young, they soon become domesticated with him, and exhibit nearly the same sagacity as our sporting dogs. There are other dogs in the East, which, in common with jackals and

birds of prey, act as scavengers in towns and villages, clearing away the refuse matter. These have no master, and live in the thickets during the day, only coming out at sunset, to begin their useful office. Such dogs were, no doubt, common among the tents of the Israelites, when Moses wrote—"Neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." (Exod. xxii. 31.)

Still more marked is the allusion to this kind of dog, where it is written—"Him that dieth of Jeroboam in the city shall the dogs eat: and him that dieth in the field, shall the fowls of the air eat." (1 Kings xiv. 11. See also xvi. 4, and xxi. 24.) The association of dogs with birds of prey naturally caused them to be classed among unclean animals, and to be held in much contempt, even as the same kind of dog is in the same countries at the present day. Every one must remember the exclamation of Hazael: "Is thy servant a dog, that he should do this great thing?" (2 Kings viii. 13)—showing that a dog was only another name for a most contemptible object. It would almost appear that the faithful domestic animal, so common among ourselves, was not known in Scripture times, were it not that in one of the Apocryphal books, we read of Tobit's dog, which is said on various occasions to have accompanied his master.

The faithful character of the dog has, however, been chronicled by very ancient writers. More than two thousand five hundred years ago, his praise was celebrated among the ancient Greeks, by their

poet Homer ; and from that time to the present, there have seldom been wanting writers to record his excellent qualities. He is, at the present time, a general and deserved favourite ; and whatever his particular variety, he is useful, faithful, and interesting to mankind. One of our highest authorities says of him : "He has been the pampered minion of royalty, and the half-starved partaker of the beggar's crust : in one form he appears as the high-bred hound of the chase ; in another, as the lowly, but more useful keeper of his master's flocks ; in another, as the true and pertinacious tracker of human felons ; in another, as the active destroyer of humbler nuisances ; and, in another, as the laborious beast of burthen and of draught." *

Throughout all these characters, he displays, in a greater or less degree, the same noble and disinterested nature. It is true, that his good qualities are often obscured by prosperous circumstances, and that a period of want and of difficulty is that in which his real nature is best seen ; but in this, he simply resembles the human race, whose days of ease and luxury are not always the most favourable to the development of their better qualities.

Of all the beautiful features in the character of the dog, fidelity may be considered as the principal. It is the main-spring of action, setting in motion all the other qualities. Among the numerous proofs of fidelity which have been given by this animal, perhaps the following are among the most striking :—

* Bell : "History of British Quadrupeds."

A few days before the overthrow of Robespierre, a revolutionary tribunal had condemned to death an ancient magistrate, who was a most estimable man. His faithful dog, a Water Spaniel, was with him when he was seized ; but was not suffered to enter the prison. He took refuge with a neighbour of his master's, and every day, at the same hour, returned to the door of the prison, vainly seeking admittance. At last his fidelity so won upon the porter, that he allowed him to enter. The meeting may better be imagined than described. The jailer, however, fearful for himself, carried the dog out of the prison, but admitted him again the next morning, and each day afterwards. When the day of sentence arrived, the dog, in spite of the guards, made his way into the hall, where he lay, crouched between the legs of his master. At the place of execution, the faithful dog was also present; the knife of the guillotine fell, but he would not leave the lifeless body. For two days afterwards, his new patron sought him in vain; but, at length, found him stretched upon his master's grave. From this time, every morning, for three months, the mourner returned to his protector, merely to receive food, and then again retreated to the grave. At the end of that time he refused food; his patience seemed exhausted, and for twenty-four hours, he was observed to employ his weakened limbs in digging up the earth that separated him from the being he had served. His powers, however, here gave way; he shrieked in his struggles, and, at length, ceased to breathe, with his last look turned upon the grave.

In the following beautiful poem, Wordsworth has recorded an affecting instance of the fidelity of a dog. The fatal accident, which is noticed in the poem, occurred nearly forty years ago ; and the subject of it was a resident of Manchester, who was accustomed every year to visit the Lakes. It appears that he ventured to cross one of the passes of Helvellyn, late in a summer afternoon, with no other guide than his faithful dog. It is supposed that he was benighted, and, wandering from the track, fell over the rocks, into one of those deep recesses where human foot never treads. The dog was found by the side of his master's body, after a fruitless search of many weeks.

FIDELITY.

A barking sound the shepherd hears,
 A cry, as of a dog or fox ;
 He halts, and searches with his eyes
 Among the scattered rocks :
 And now at distance can discern
 A stirring in a brake of fern ;
 From which immediately leaps out
 A dog, and, yelping, runs about.

The dog is not of mountain breed ;
 Its motions, too, are wild and shy ;
 With something, as the shepherd thinks,
 Unusual in its cry :
 Nor is there any one in sight
 All round, in hollow, or in height ;
 Nor shout, nor whistle, strikes his ear ;—
 What is the creature doing here ?

It was a cove, a huge recess,
 That keeps till June December's snow ;
 A lofty precipice in front,
 A silent tarn* below ;

* A *tarn* is a small lake or mere, generally situated high up in the mountains.

Far in the bosom of Helvellyn,
 Remote from public road or dwelling,
 Pathway, or cultivated land,
 From trace of human foot or hand.

There, sometimes, does a leaping fish
 Send through the tarn a lonely cheer;
 The crags repeat the raven's croak,
 In symphony austere;
 Thither the rainbow comes—the cloud—
 And mists that spread the flying shroud;
 And sun-beams; and the sounding blast,
 That, if it could, would hurry past,
 But that enormous barrier binds it fast. }

Not knowing what to think, awhile
 The shepherd stood; then makes his way
 Towards the dog, o'er rocks and stones,
 As quickly as he may;
 Nor far had gone, before he found
 A human skeleton on the ground;
 Sad sight! the shepherd, with a sigh,
 Looks round, to learn the history.

From those abrupt and perilous rocks
 The man had fallen, that place of fear!
 At length upon the shepherd's mind
 It breaks, and all is clear:
 He instantly recalled the name,
 And who he was, and whence he came;
 Remembered, too, the very day
 On which the traveller passed this way.

But hear a wonder now, for sake
 Of which this mournful tale I tell!
 A lasting monument of words
 This wonder merits well.
 The dog, which still was hovering nigh,
 Repeating the same timid cry;
 This dog had been through three months' space
 A dweller in that savage place.

Yes, proof was plain, that since the day
 On which the traveller thus had died,
 The dog had watched about the spot,
 Or by his master's side:
 How nourished here through such long time,
 HE knows, who gave that love sublime,
 And gave that strength of feeling, great
 Above all human estimate.

A proof of faithfulness and sagacity, less touching, but not less wonderful, is given of the Water Dog. Mr. Bell relates, that a friend of his was travelling on the Continent, with a dog of nearly this breed as his companion. One day, before he left his lodgings in the morning, with the expectation of being absent until evening, he took out his purse, to see whether he had money enough for the day's occupation, and then went his way, leaving his dog behind. In paying for his dinner at a coffee-house, he missed a louis-d'or, and searched for it diligently to no purpose. Returning home late in the evening, his servant told him, with a sorrowful face, that the poor dog was very ill, and had not eaten anything all day; and what appeared very strange, she would not suffer him to take her food away from before her, but had been lying with her nose close to the vessel, without attempting to touch it. On her master entering the room, the dog instantly jumped upon him, laid a louis-d'or at his feet, and immediately began to devour her food with great voracity. The truth was now apparent; the money had been dropped by her master in the morning, and the faithful creature finding it, had held it in her mouth, until his return enabled her to restore it to his own hands; even refusing to eat for a whole day, lest it should be out of her custody.

A similar instance has lately come within the knowledge of the writer, in the case also of a Water Spaniel. This dog belongs to a lady, who frequently tests the fidelity of her favourite, by giving him a

shilling to take care of. Proud of the charge, he will hold it in his mouth for hours, and neither caresses nor threats will ever induce him to give it up, except into the hands of his mistress, and at her request.

The care of the dog in directing the steps of the blind, affords a well-known instance of his obedience and fidelity. A beggar's dog, who was accustomed to conduct his master through the streets of Rome in safety, had learned to distinguish both the streets and houses where he was accustomed to receive alms, twice or thrice a week. Whenever the animal came to any one of these streets, he would not leave it, till a call had been made at every house where his master was usually successful in his petitions. When the beggar began to ask alms, the dog lay down to rest; but the man was no sooner served or refused, than the dog rose of his own accord, and proceeded to another house. When money was thrown from a window, such were the sagacity and attention of this dog, that he went about in quest of it, took it up in his mouth, and put it into the blind man's hat. Even when bread was thrown, the animal would not taste it, unless he received it from the hand of his master.

In the following plaintive song, the poet Campbell has celebrated the merits of the Beggar's Dog.

On the green banks of Shannon, when Sheelah was nigh,
No blithe Irish lad was so happy as I;
No harp like my own could so cheerily play,
And wherever I went, was my poor dog Tray.

When at last I was forced from my Sheelah to part,
She said, while the sorrow was big at her heart;

Oh, remember your Sheelah, when far, far away,
And be kind, my dear Pat, to your poor dog Tray.

Poor dog, he was faithful, and kind, to be sure,
And he constantly loved me, although I was poor ;
When the sour-looking folks sent me heartless away,
I had always a friend in my poor dog Tray.

When the road was so dark, and the night was so cold,
And Pat and his dog were grown weary and old,
How snugly we slept in my old coat of grey,
And he licked me for kindness—my poor dog Tray.

Though my wallet was scant, I remembered his case ;
Nor refused my last crust to his pitiful face ;
But he died at my feet, on a cold winter's day,
And I played a lament for my poor dog Tray.

Where now shall I go, poor, forsaken, and blind ?
Can I find one to guide me, so faithful and kind ?
To my sweet native village, so far, far away,
I can never return, with my poor dog Tray!

The Shepherd's Dog has long been celebrated for his faithful and docile character, and for his sagacity in understanding the directions given him by his master. In Scotland, especially, this animal is of the greatest value ; so that without him, the pastoral life would be a mere blank. Mr. Hogg, the Ettrick Shepherd, tells us, that without the shepherd's dog, the whole of the open mountainous land in Scotland would not be worth a sixpence. " It would require more hands to manage a stock of sheep, gather them from the hills, force them into houses and folds, and drive them to markets, than the profits of the whole stock would be capable of maintaining. Well may the shepherd feel an interest in his dog ; he it is, indeed, that earns the family's bread, of which he is himself content with the smallest morsel ; always grateful, and always ready to exert his utmost abilities in his master's

interest. Neither hunger, fatigue, nor the worst of treatment, will drive him from his side; he will follow him through every hardship, without murmur or repining, till he literally fall down dead at his foot."

The Shepherd introduces us to one of his favourite dogs, named "Sirrah;" a dog of surly unsocial temper, disdaining all flattery, and refusing to be caressed; but in his attention to his master's interests and commands, unequalled by any of the canine race. "The first time that I saw him," says his master, "a drover was leading him in a rope; he was hungry, lean, and far from being a beautiful cur; for he was all over black, and had a grim face, striped with dark brown. The man had bought him of a boy for three shillings, somewhere on the Border; and, doubtless, had used him very ill on the journey. I thought I had discovered a sort of sullen intelligence in his face, notwithstanding his dejected and forlorn condition; so I gave the drover a guinea for him, and appropriated the captive to myself. I believe there was never a guinea so well laid out; at least, I am satisfied that I never laid out one to so good purpose. He was scarcely then a year old, and knew so little of herding, that he had never turned sheep in his life; but as soon as he discovered that it was his duty to do so, and that it obliged me, I can never forget with what anxiety he learned his different evolutions. He would try every way deliberately, till he found out what I wanted him to do; and, when once I made him understand a direction, he never forgot or mistook it again."

An instance of this is soon given. At the weaning time, a flock of seven hundred lambs broke loose at midnight, and, in spite of the exertions of the Shepherd and an assistant, were scattered in three divisions, running off to the north, south, and west. The night, which was a very dark one, was spent in trying to find the lambs, and Sirrah was also sent in pursuit of them. The fold and the farm were visited in vain ; miles were traversed to no purpose ; and when daylight came, there was not a sign of the dog or the lambs, nor any sound of distant bleatings. The Shepherd had nothing to do, but to go to his master, and tell him that he had lost the whole of the flock of lambs. " On our way home, however, we discovered a body of lambs at the bottom of a deep ravine, called the Flesh Cleueh, and the indefatigable Sirrah standing in front of them, looking all round for some relief ; but still standing true to his charge. The sun was then up, and when we first came in view of them, we concluded that it was one of the divisions of lambs, which Sirrah had been unable to manage, until he came to that commanding situation ; for it was about a mile and a half distant from the place where they first broke and scattered. But what was our astonishment, when we discovered by degrees, that not one lamb of the whole flock was wanting ! How he had got all the divisions collected in the dark is beyond my comprehension. The charge was left entirely to himself from midnight until the rising of the sun ; and if all the shepherds in the forest had been there to assist

him, they could not have effected it with greater propriety. All that I can say further is, that I never felt so grateful to any creature below the sun, as I did to Sirrah that morning."

Before we quit this faithful animal, we must notice a laughable peculiarity in his domestic manners, which the Shepherd calls an "outrageous ear for music." He never heard music, but he drew to-



THE SCOTCH SHEPHERD'S DOG.

wards it, and joined in it with all his might. Sacred music, or any slow tune, put him quite beside himself; his eyes had the gleam of madness, and sometimes he left off singing, and fell to barking. It is also a curious fact, that all his race partook of his qualities of voice and ear, in a greater or less

degree. The Shepherd thus describes this part of his dog's character:—"It was eustomary with the worthy old farmer, with whom I resided, to perform family worship, evening and morning; and before he began, it was always necessary to drive Sirrah to the fields, and close the door. If this was, at any time, forgot or neglected, the moment that the psalm was raised, he joined with all his zeal, and at such a rate, that he drowned the voices of the family, before three lines could be sung. Nothing farther could be done, till Sirrah was expelled. But then, when he got to the peat-stack knowe before the door, especially if he got a blow in going out, he *did* give his powers of voice full scope, without mitigation; and, even at that distance, he was often a hard match for us all. Some imagined that it was from a painful sensation that he did this. No such thing. Music was his delight: it always drew him towards it like a charm. I slept in the byre-loft, Sirrah in the hay-nook, in the corner below. When sore fatigued, I sometimes retired to my bed, before the hour of family worship. In such cases, whenever the psalm was raised in the kitchen, Sirrah left his lair; and laying his ear close to the bottom of the door, to hear more distinctly, he growled a low note in accompaniment, till the sound expired, and then rose, shook his ears, and returned to his hay-nook."

When Sirrah grew old, his master being unable to keep two dogs, and having one of Sirrah's progeny to assist him in his work, was obliged to part with his former favourite. Sirrah was still able to work,

but unable to take the whole charge of a flock ; therefore, the Shepherd sold him to one of his companions for three guineas. The dog went away without any reluctance, when bidden by his old master to depart ; but, when he found that he was abandoned, and doomed to serve a stranger for whom he did not care, he would never again do



THE ENGLISH SHEPHERD'S DOG.

duty as a sheep-dog ; on the contrary, he ran in among the sheep, and seemed intent on doing as much mischief as he could. The consequence was, that his new owner received back the price paid for the dog, and gave him away to an old man, who was content to foster him, for the sake of what he had

been. Sirrah often visited the neighbourhood, in which he had so long and faithfully served ; but, afraid of being driven away from the farm-house, he never went there. He well knew the road which the Shepherd took to the hill every morning, and near that he lay down and waited, until he came in sight. He then walked along at his side, not venturing very near, but keeping always about two hundred yards off. After this, he went back to his new master again, satisfied for the time, that there was no more shelter near his beloved old one for him. " When I thought," says the Shepherd, " how easily one kind word would have attached him to me for life, and how grateful it would have been to my faithful old servant and friend, I could not help regretting my fortune, that obliged us to separate. The unfeeling tax on the shepherd's dog, his only bread-winner, has been the cause of much pain in this respect. The parting with old Sirrah, after all that he had done for me, had such an effect on my heart, that I have never been able to forget it to this day ; the more I have considered his attachment and character, the more I have admired them ; and the resolution that he took up, and persisted in, of never doing a good turn for any other of my race, after the ingratitude he had experienced from me, appeared to me to have a kind of heroism and sublimity."

There is less sagacity in the look of these dogs than in some others ; they are quiet, thoughtful, and almost heavy in their appearance ; yet an expression of quick intelligence sparkles in their eyes, and

testifies their readiness to obey implicitly and cheerfully the commands or wishes of their masters, to whom they are devotedly attached.

In the neighbourhood of Monte Video, Mr. Darwin often met a large flock of sheep entrusted to the care of one or two dogs, at the distance of some miles from any house or man. The method of educating these dogs is singular : the puppy is separated while very young from its mother, and placed among its future companions. An ewe is held three or four times a day for the little thing to suck ; and a nest of wool is made for it in the sheep-pen. It is never allowed to associate with other dogs, or with the children of the family, and every precaution is taken to prevent it from having feelings in common with the rest of its kind. This treatment is found to succeed perfectly : the dog has no wish to leave the flock : and just as another dog will defend its master, so will these the sheep. When a stranger approaches the flock, the dog immediately advances, barking, and the sheep all close in his rear. These dogs are also easily taught to bring home the flock at a certain time in the evening. Their most troublesome fault, when young, is their desire of playing with the sheep ; for, in their sport, they sometimes gallop their poor subjects most unmercifully. The dog returns to the house every day for some meat, and as soon as it is given to him, he skulks away as if ashamed of himself. On these occasions, the house dogs are very tyrannical, and the least of them will attack and pursue the stranger. But as soon as the latter has reached the

flock, he turns round and begins to bark, and then all the house dogs take very quickly to their heels. A whole pack of the hungry wild dogs of the country will seldom or never venture to attack a flock guarded even by one of these faithful shepherds.*

The Shepherd's Dog may, perhaps, justly be considered the most faithful of animals; yet this quality of fidelity is strongly marked in the whole race. Mr. Burchell, travelling in the wilds of Southern Africa, bears an eloquent and affectionate testimony to the faithful services of the dogs which accompanied the expedition. The pack consisted of about five and twenty, of various sorts and sizes. This variety, though not altogether intentional, was of the greatest service on such an expedition; for some gave notice of danger in one way, and others in another. "Some were more disposed to watch against men, and others against wild beasts; some discovered an enemy by their quickness of hearing, others by that of scent: some were useful only for their vigilance and barking, and for speed in pursuing game; and others for courage in holding ferocious animals at bay. So large a pack was not, indeed, maintained without adding greatly to our care and trouble in supplying them with meat and water; for it was sometimes difficult to procure for them enough of the latter; but their services were invaluable, often contributing to our safety, and always to our ease, by their constant vigilance, as we felt a con-

* Darwin: Naturalist to H.M.S. "Adventure" and "Beagle."

fidence that no danger could approach us at night without being announced by their barking. No circumstances could render the value and fidelity of these animals so conspicuous and sensible, as a journey through regions which, abounding in wild beasts of almost every class, gave continual opportunities of witnessing the strong contrast in their habits between the ferocious beasts of prey which fly at the approach of man, and these kind, but too often injured companions of the human race. Many times, when we have been travelling over plains where those have fled the moment we appeared in sight, have I turned my eyes towards my dogs, to admire their attachment, and have felt a grateful affection towards them for preferring our society to the wild liberty of other quadrupeds. Often, in the middle of the night, when all my people have been fast asleep around the fire, have I stood to contemplate these faithful animals lying by their side, and have learnt to esteem them for their social inclination to mankind. When wandering over pathless deserts, oppressed with vexation and distress at the conduct of my own men, I have turned to these as my only friends, and felt how much inferior to them was man when actuated only by selfish views."

Who can help admiring the fidelity of the dog, as shown in the cases here mentioned, and as proved every day by the owners of this animal? The more striking instances have been selected; but the dog is also faithful in little things. He is as ready to guard the most insignificant article belonging to his

master, as to perform some heroic action in his defence. And it is in little things that we may, perhaps, gain a useful lesson from his example. Fidelity is not only demanded of us on great and important occasions, but is to be the daily habit of our lives. We are to be faithful to our engagements and promises—faithful in every trust confided to us, and faithful in whatever we set our hands to do. “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.” (Luke xvi. 10.) How much trouble and annoyance continually happen through unfaithfulness to promises. The tradesman promises to send home purchased goods at a certain time, but it may be days, or even weeks, before they reach the purchaser. Parties agree to meet on business at a fixed hour, and one or two of the number keep the rest waiting, perhaps, ten minutes. Employers promise payment of a bill at a stated time, and make no scruple to break that promise. There is, indeed, an almost universal faithlessness as to time, and this, which is a sin in itself, is also an injury to our fellow-creatures. The tradesman is too often perfectly aware that he cannot send home the goods by the day he has promised; but he willingly contracts the guilt of a lie, and at the same time puts his customer to needless inconvenience. It is short-sighted policy to act thus, for where persons have been once deceived, they are mistrustful afterwards, and if right-minded themselves, will assuredly seek a more honest tradesman. In keeping an appointment,

whether for business or pleasure, ten minutes is considered a trifle ; but it may be the means of throwing a punctual man out of his engagements for the whole day, and of causing him both inconvenience and loss. In the payment of bills, the neglect of a thoughtless individual, or the misconduct of an unfaithful one, are sufficient to plunge whole families into distress ; and this applies to small accounts, perhaps, more than to large ones. The little tradesman cannot afford, like his opulent neighbour, to wait a considerable time for his money. The neglect of a few weeks may be almost ruinous, and that of a few days may straiten him greatly. In these and in numberless other cases, the want of faithfulness to promises creates a large amount of inconvenience and distress.

Faithfulness in every trust is another important branch of this duty which we see continually violated. Not to speak of the weightier crimes of embezzling property, or of otherwise abusing confidence extensively, there are a thousand smaller affairs in which unfaithfulness is shown. The servant who will make a great show of being busy when the master's eye is upon him, but will neglect his duty as soon as his master is out of sight ; the shopkeeper who will defraud his customers, either as to the quantity or the quality of his goods ; the tenant who will injure the house or property with which he is for a time intrusted ; the borrower who supplies his wants at the expense of others, and is not very careful to repay what he owes ; the whisperer, who goes about telling tales of his neighbour ;

all these are unfaithful to some known trust. Confidence has been placed in them by their employers or friends, and their abuse of it proves their want of principle and of fidelity.

A faithful performance of duty implies a desire to be really useful in the world, and to act with the heart, as well as with the head and hands. It gives an affectionate earnestness to the whole manner, and produces that willing and active service which it is so delightful to witness.

And here we may return to the case of the dog for examples of the most ardent affection, as the fruit of his fidelity, of which we have been speaking. And it must be remarked that the dog seems to have been designed by Providence as the especial friend and faithful servant of man. Mr. Burchell, who felt grateful for his services in the wild and desert regions of Southern Africa, writes thus of him :—

“ While almost every other quadruped fears man as its most formidable enemy, here is one which regards him as his companion, and follows him as his friend. We must not mistake the nature of the case: it is not because we train him to our use, and have made choice of him in preference to other animals, but because this particular species feels a natural desire to be useful to man, and from spontaneous impulse attaches itself to him. Were it not so, we should see in various countries an equal familiarity with various other quadrupeds, according to the habits, the taste, or the caprice of different nations. But everywhere it is *the dog* only

takes delight in associating with us, in sharing our abode, and is even jealous that our attention should be bestowed on him alone. It is he who knows us personally, watches for us, and warns us of danger. It is impossible for the naturalist when taking a survey of the whole animal creation, not to feel a conviction that this friendship between two creatures so different from each other must be the result of the laws of nature; nor can the humane and feeling mind avoid the belief that kindness to those animals, from which he derives continued and essential assistance, is part of his moral duty."

When the plague was raging at Marseilles, a whole family, consisting of the father, mother, three sons, and two grand-children, were successively attacked by the fearful malady, and all died within seven or eight days. A favourite spaniel followed each coffin to the grave, and returned on each occasion to the house, uttering the most lamentable howls. When the last was interred, the poor dog forsook the house altogether and took up his abode at the cemetery, where he remained stretched on one or other of the graves of his masters, only departing for a short time every two or three days to get food, which was freely given him by those who witnessed his remarkable fidelity. The animal lived for seven years an inhabitant of the cemetery, and became well known as "The Dog of the Tombs." The neighbouring villagers, it is said, often took their children to the spot, to witness this touching instance of gratitude and affection.

An officer, named St. Leger, who was imprisoned

at Vincennes, in France, wished to have as the companion of his solitude, a greyhound that he had reared, and which was much attached to him ; this, however, was refused, and the dog was sent home. Next day, however, the greyhound returned alone to Vincennes, and began to bark under the windows of the tower towards the place where the officer was confined. St. Leger looked through the bars, and was delighted to see his faithful hound jumping and showing her joy by a thousand gambols. He threw her a piece of bread, which she ate with much good will. This friendly visit of the dog was repeated every day, during the four years that St. Leger suffered solitary confinement. Whatever the weather might be, the faithful animal never failed to pay her accustomed visit. Some months after his release from prison, St. Leger died. The day after the funeral the dog abandoned the house and returned to Vincennes, and it is supposed she was actuated by a motive of gratitude. One of the jailers had always shown great kindness to this dog, and touched by her beauty and affectionate disposition, had favoured her approach to see her master, and also insured her a safe retreat. To this jailer the dog now became attached ; but she did not forget her old master, for she would sit for hours watching the gloomy window of the tower where he had been confined, and from which he had so often smiled upon her, and thrown her a share of his bread.

The late James Erskine Murray, in his work on the Pyrenees, has related an anecdote to prove

that dogs sometimes love at first sight. He was passing through the beautiful valley of Aulus, when he stopped to dine at an inn, where there was a very fine dog of the species common on the Spanish frontier. This dog received some attentions from our traveller at dinner, and the next morning, in company with the innkeeper, attended him some way on his journey. When they parted company, the dog went with his master, apparently with the intention of proceeding home; but soon, however, he again joined Mr. Murray, and appeared so pleased to have overtaken him, that he allowed him to follow on to the next village, that he might share his breakfast, be taken care of, and returned to his owner. During breakfast, a young man entered, and stated that he had been sent to fetch the dog, unless Mr. Murray chose to retain him at a price which was named. "Aware that in the event of any diligence-travelling, he would be rather an inconvenient addition to my baggage, I told the lad to take him away; and as he was unwilling to quit his quarters, I threatened him with a caning, which had the effect of making him accompany the messenger. A quarter of an hour had not, however, elapsed from the departure of the man, ere the dog was again underneath the breakfast table; and a short time afterwards, the lad returned, puffing and blowing, and declaring that he could not get the animal to follow him. We now tied a cord round his neck, and I bade my guide go along with the lad, and help him a part of the way home. Accordingly, the two set forth, and wishing to put an end to the dog's

friendship for me, I performed the unwilling piece of cruelty of striking him. But all would not do ; the animal proceeded quietly as far as the bridge, when turning upon the guide who was leading him, he nearly tore his coat off, and, regaining his liberty, came scampering into the inn, dragging his cord along with him. I had witnessed this last exhibition from the window of the house ; there could be, therefore, no doubt of the animal's affection for me, so I at once paid the price of him to the lad, and determined to take him along with me."

On arriving at Luchon, Mr. Murray put up at an inn, and proceeded to look out for lodgings. " Unwilling to take my dog through the various houses, which in our search we might visit, I tied him up in the stable and left him. We walked over a considerable part of the town, and, at last, arrived at the apartments which my friend occupied, and where I resolved also to establish myself. We had been gone from the hotel for, perhaps, an hour, when there was a violent scraping at the door of the room in which we were ; and, upon opening it, my dog, in an ecstasy of delight, bounded in. He had ate through the cord, by which I had attached him to the manger of the stable, tracked me over the town, and through all the places in which I had been, until, arriving at the house in which he found me, he had waited until the street door was opened, and had then discovered me in one of its most distant apartments. This displayed some strength of sagacity and instinct upon the part of an animal, which was only sixteen months old, and had never

been in Luchon, or, indeed, in any town in its life before. Since then, he and I have travelled not a few hundred leagues together, and time has not failed to increase our mutual affection."

In a note appended to the second edition of his work, Mr. Murray gives some further intelligence of his dog. "Cæsar has now become a useful member of his master's family; does duty as pony to his children; acts the part of the most excellent watch-dog in guarding his property; and belies the statement that the Pyrenean dogs lose their natural vivacity and qualities, and degenerate in character, when taken from their native mountains."

The faithful attachment of dogs is not limited to particular breeds, but is common to all. A gentleman had a small Terrier, which was much attached to him. On leaving this country for America, he placed the dog under the care of his sister, who resided in London. The dog was at first inconsolable, and could scarcely be persuaded to eat anything. At the end of three years his owner returned, and, upon knocking at the door of his sister's house, the dog knew his knock, ran down stairs with the utmost eagerness, fondled his master with the greatest affection, and when he was in the sitting-room, jumped upon the piano forte, that he might get as near to him as possible. The dog's attachment remained to the last moment of his life. He was taken ill, and was placed in his master's dressing-room, in one of his cloaks. When he could scarcely move, his kind protector met him, endeavouring to crawl up stairs. He took him up in

his arms, placed him on his cloak, when the dog gave him a look of affection, which could not be mistaken, and immediately died.

Mr. Bell gives a pleasing account of the affectionate disposition of a Setter :—

“By far the most interesting, and, if I may so employ the term, amiable animal I have ever known, was a bitch of this kind, formerly belonging to my father, which he had from a puppy, and which, although never regularly broke, was the best dog in the field that he ever possessed. The very expression of poor Juno’s countenance was full of sensibility and affection. She appeared to be always on the watch, to evince her love and gratitude to those who were kind to her ; and the instinct of attachment was in her so powerful, that it showed itself in her conduct to other animals, as well as to her human friends. A kitten, which had been lately taken from its mother, was sent to us, and, on Juno’s approach, shewed the usual horror of the cat towards dogs. But Juno seemed determined to conquer the antipathy ; and, by the most winning and persevering kindness and forbearance, advancing or receding as she found the waywardness of her new friend’s temper required, she completely attached the kitten to her ; and, as she had lately lost her puppies, and still had some milk left, I have often seen them lying together before the fire, the kitten sucking her kind foster-mother, who was licking and caressing her as her own offspring. She would also play, with great gentleness, with some tame rabbits of mine, and would entice them to familiarity, by the

kindness of her manner ; and so fond was she of caressing the young of her own species, that when a Spaniel bitch of my father's had puppies, of which all, excepting one, were destroyed, Juno would take every opportunity to steal the remaining one from its mother's nest, and carry it to her own, where she would lick and fondle it with the greatest kindness. Poor Busy, the mother, also, a good-tempered creature, as soon as she had discovered the theft, hastened, of course, to bring back her little one, which was again to be stolen on the first favourable opportunity ; until, at length, the two bitches killed the poor puppy between them, as they were endeavouring each to pull it from the other ; and all this with the most perfect mutual good understanding. Juno lived to a good old age, an unspoiled pet, after her master had shot to her for fourteen seasons."

But of all dogs, perhaps the Spaniel is the most timid, grateful, and affectionate, and the most patient under ill-treatment. "If punished, it receives the chastisement with submission, and looks in the face of its offended master, with an expression of humble sorrow for having been the cause of his anger ; and the instant that the punishment is over, it comes courting the caresses of the hand that had inflicted the stripes, and again asking to be received into favour. At the slightest look of encouragement, its joy at the reconciliation seems to know no bounds, and is expressed by the liveliest indications of delight, jumping and fawning upon the person of him who had just before been inflicting bodily pain and men-

tal distress, eapering round him, and barking loudly with ecstacy."

The meek endurance of injuries shown by this faithful animal, is very much opposed to the general practice of mankind ; but it cannot fail to remind us of the love, forbearance, and submission enjoined in the sacred Scriptures. The indulgence of what is called "proper spirit," is entirely opposed to the precepts of the Gospel, which uniformly inculcate the forgiveness of injuries, the love of our enemies, and the general duty of returning good for evil. As passengers of a day, travelling towards our final destination, it is indeed strange, if we cannot practise forbearance, and exercise the law of kindness towards our fellow-passengers, who will soon be separated from us at that general terminus—the grave.

The fidelity of the dog makes him not only a trustworthy companion and an affectionate friend, but a useful servant of man. In this last respect, the Esquimaux dogs are celebrated. The Esquimaux are a people inhabiting the extreme North of America, where the few comforts they are able to procure are obtained for them chiefly by means of their faithful dogs. These animals assist them in hunting the seal, the rein-deer, and the bear ; they carry burdens, and drag heavy sledges over the trackless snows of those dreary plains. They receive little food and plenty of blows ; but they serve their masters with a fidelity rarely exemplified among mankind. When drawing a sledge, the dogs have a simple harness of deer or seal-skin



THE ESQUIMAUX DOG.

going round the neck, and each of the fore-legs, with a single thong, leading over the back, by which they are attached to the sledge. Ten or twelve dogs are thus harnessed, and appear, at first sight, to be huddled together without any order; but, in fact, there is considerable attention paid to their arrangement. A dog of spirit and sagacity is chosen as a leader, and to this dog the driver usually addresses himself.

The rest follow according to their sagacity, rather than their sex or age, the least effective being put nearest the sledge. The leader is usually from eighteen to twenty feet from the fore part of the

sledge, on which the driver sits quite low, having in his hand a whip, the handle of which is only eighteen inches, while the lash is more than eighteen feet in length. By constant practice, the men become very expert in the use of this whip, and can inflict a severe blow on any dog at pleasure. In addition to the whip, the driver uses certain words, as the carters do with us, to make the dogs turn more to the left or right. The leading dog attends to these words with admirable sagacity, especially if his own name is repeated at the same time, looking over his shoulder with great earnestness, as if listening to the directions of the driver. On a tolerably beaten track, there is not the least trouble in guiding the dogs ; for, even in the darkest night, and in the heaviest snow-drift, there is little danger of their losing their road, the leader keeping his nose near the ground, and directing all the rest. When, however, there is no beaten road, the best of leaders will make a very winding route. On rough ground, or among hummocks of ice, the sledge would be frequently overturned, if the driver did not get off, and, by lifting or drawing it to one side, steer clear of those accidents. When the driver wishes to stop the sledge, he calls out, "Wo, woa," as our carters do, but not always with equal success. If the weight is small, and the journey homeward, the dogs are not to be thus delayed ; the driver is, therefore, obliged to dig his heels into the snow, and when he has thus succeeded in stopping them, he stands up with one leg before the foremost cross-piece of the sledge, and he lays

the whip gently over each dog's head, until he has made them all lie down. But he takes care to keep his own position, so that should the dogs set off, he is thrown upon the sledge, instead of being left behind. With heavy loads the dogs draw best with one of their own people, especially a woman, walking a little way a-head ; and in this ease, they are sometimes tempted to mend their pace, by holding a mitten to the mouth, and then, making the motion of cutting it with a knife, and throwing it on the snow, when the dogs, mistaking it for meat, hasten forward to pick it up. The rate at which they travel, depends upon the road, and upon the weight they have to draw. On what is called a "good sleighing" road, six or seven dogs will draw from eight to ten hundred weight, at the rate of seven or eight miles an hour, for several hours together, and will easily accomplish fifty or sixty miles a-day. On untrodden snow, five-and-twenty or thirty miles would be a good day's journey. On a smooth road, and with a load of only five or six hundred pounds, the same number of well fed dogs will run at the rate of ten miles an hour.

In drawing the sledges, if the dogs scent a single rein-deer, even a quarter of a mile distant, they gallop off furiously in the direction of the scent, and the animal is soon within reach of the unerring arrow of the hunter. They will discover a seal-hole entirely by the smell, at a very great distance ; and their desire to attack the bear is so great, that the word *nennook*, which signifies that animal, is used to encourage them when running in the sledge.

Two or three dogs, when led on by a man, will attack the largest bear without hesitation. They are eager to chase every animal except the wolf; but of him they appear to have an instinctive terror,



THE WOLF.

which manifests itself in a loud and long-continued howl.

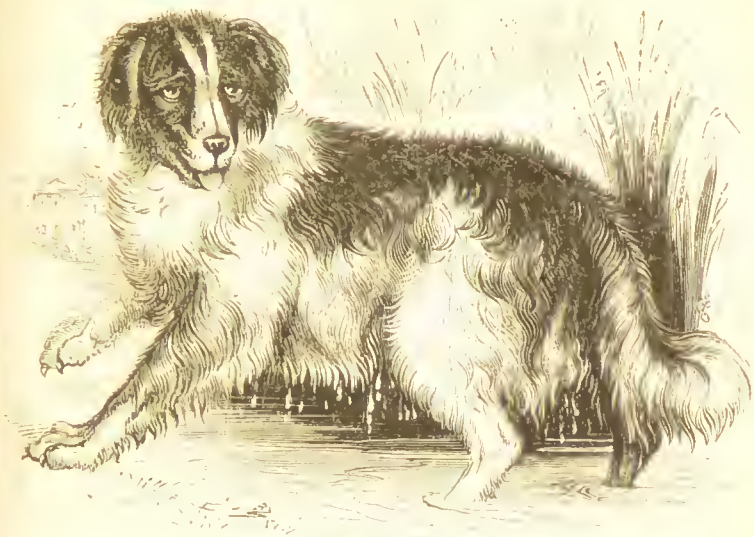
These dogs lead a painful and laborious life, and, during winter, are half famished, and become miserably thin. In the extremity of their hunger they find relief by distending their stomachs with any rubbish they chance to find. In summer they fare better, for their masters can then afford them a supply of the skin and blubber of the walrus, on which they soon become fat and vigorous. The

Esquimaux dogs never bark. In this they resemble other dogs of extremely cold or hot countries. The prophet Isaiah alludes to such dogs, when he says of idle instructors—"They are all dumb dogs, they cannot bark." (Isaiah lvi. 10.)

The noble and sagacious race of Newfoundland dogs are much employed in their native country, in drawing carts and sledges, laden with wood and fish, and in performing many useful offices in the place of the horse. Four dogs yoked to a sledge, are able to draw three hundred weight of wood for several miles, and their docility is such, that they frequently work without a driver. As soon as they are relieved of their load at the proper place, they return in the same order to the woods, and, before they are sent off with a fresh load, they are commonly rewarded with a meal of dried fish.

In the neighbourhood of Quebec, Newfoundland dogs are employed to fetch water from the rivers. They are yoked to a cart, containing a barrel, and are directed by a boy. As soon as they reach the river, they jump in of their own accord, and when the barrel is filled, they return home with their load. Before horses were in general use in Canada, most of the land-carriage was performed by dogs.

Newfoundland dogs are superior to most others in the power of swimming; for which they are fitted, by having the foot partly webbed. It is, therefore, of these noble and generous creatures, that we have the most numerous instances of the saving of human life. Our limits will allow us to select a few only of those which have been recorded.



THE NEWFOUNDLAND DOG.

Some years ago in the Thames, opposite the Penitentiary at Millbank, a wherry was upset, with two men on board. A gentleman happened to pass at the time, accompanied by a fine Newfoundland dog. The dog having observed the accident, leaped into the river, and made the best of his way up to the unfortunate men, one of whom could not swim, and was using violent efforts to sustain himself; the dog seized him first, and brought him safely to the shore; then returned, and brought the other also. This generous action was performed without any direction from the master of the dog.

A gentleman at Portsmouth, being about to bathe,

was conveyed by one of the machines into the water; but, being unacquainted with the steepness of the shore, he found himself nearly out of his depth, as soon as he quitted the machine. Not being able to swim, he became alarmed, and would certainly have been drowned, had not a large Newfoundland dog, standing on the shore, observed his distress, and plunged in to his assistance. The animal seized him by the hair, and conducted him safely to land; but it was some time before he recovered. The gentleman afterwards purchased the dog at a high price, and valued him as his friend.

Mr. Blaine relates an anecdote of a Newfoundland dog, who was such a favourite, that his master, when travelling, always offered to pay for his board and lodging, half the sum that was charged for his own. Travelling in Holland, this gentleman one evening slipped from off the bank of a large dike into the water below, which, being very deep, and he unable to swim, he soon became senseless. When restored to recollection, he found himself in a cottage on the opposite bank of the dike to that from which he fell. He was informed that some peasants returning home, saw at a distance a dog swimming, and anxiously employed in dragging a mass, which he appeared to have much difficulty in keeping above water; he at length succeeded in getting it into a small creek, where he drew it to land. By this time the peasants were sufficiently near to discover that the object of the dog's care was a man, and the dog, exhausted as he was, was licking his hands and face. The peasants hastened to convey

the body to a neighbouring cottage ; on being stripped, deep marks of the teeth of the dog were found in the nape of the neck, and also in one of the shoulders. The master used afterwards to show his scars with much satisfaction, being convinced that his dog had first suspended him by the shoulder ; but finding his head was not elevated above the water, he had shifted his hold to the nape of his neck, for the express purpose of elevating it. It is stated that the dog had to swim more than a quarter of a mile with his master's body, before any creek offered, and when arrived there, he had still to drag it on a bank.

Some years ago a nurse was standing on a bridge at Dublin with a child in her arms, with which she was playing : the child made a sudden spring from her arms, and fell over the bridge into the Liffey. The screaming nurse and anxious spectators saw the water close over the child, and imagined that it had sunk to rise no more. But a Newfoundland dog, passing with his master, sprang upon the parapet, and gazed wistfully at the ripple in the water made by the child's descent. At the same instant the child re-appeared on the surface of the stream, and the dog rushed in ; but the child had again sunk, and the dog was seen anxiously swimming round and round the spot where it had disappeared. Again the child rose to the surface, the dog seized it, and, with a firm but gentle pressure, bore it to land without injury. Among the spectators attracted to the spot was a gentleman who appeared strongly impressed with admiration for the noble

dog: on hastening to get nearer to him, he saw with terror, joy, and surprise, that the child thus recovered was his own son. His gratitude was so strong that he offered five hundred guineas for the dog: but the owner (to his honour be it recorded,) felt too much affection for the useful creature to part with him for any consideration.

While noticing the dog as a benefactor of man, we must not forget the dogs of St. Bernard.

These noble animals derive their name from the pass of the Great St. Bernard—the high road between Switzerland and Savoy. It has been celebrated in all ages for its dangers. It must not, however, be supposed that this road is at all times dangerous: even in the winter season it is generally traversed without danger, and although accidents are but too common, yet they are not sufficiently frequent to shut up the road. But the chilly regions over which it passes are subject to sudden storms, which come on with scarcely any notice: huge masses of loosened snow or ice, called *avalanches*, descend from the mountains, choking up the road with trees and crags of rock, often crushing the traveller in the ruins: or if this calamity does not occur, there is another danger almost as fatal: the wind raises the snow in clouds, which obscure the sight, or choke up and conceal the road. The poor traveller, thus overtaken, frequently wanders from his path: gets buried in the snow, or falls over a precipice and is lost.

For the benevolent purposes of relieving and sheltering travellers on this road during the winter

season, the Hospice of St. Bernard was founded. Here, at the height of eight thousand two hundred feet above the level of the sea, amid the regions of perpetual winter, a number of monks continue during fifteen years to live a life of active benevolence. As soon as the storm begins, the convent-bell is set ringing, in order that its sound may inform the bewildered traveller that shelter and succour are at hand. The monks then sally forth accompanied by their dogs, whose sagacity is such that they discover without any difficulty the spot where the traveller lies concealed, even though it be many feet beneath the snow. They scratch away the snow, and if they find a man or a woman in a state of torpor from the cold, they will lie down upon the body, applying their warm bellies to the heart of the sufferer, and then bark or howl for help. If they find a child they carry it off to the convent. These noble animals, conscious of their powers, do not require to be urged to do their duty; of their own accord they roam about these desolate regions by day and night, seeking to relieve the distresses of the travellers. One of the dogs has a flask of cordial tied round his neck, to which the sufferer may apply for support; and another has a warm cloak tied to his back, to cover him. It is related that one of these noble animals had saved the lives of twenty-two persons, and was at last buried in an avalanche, in attempting to convey a poor courier to his anxious family, who were toiling up the mountain to meet him. All were lost in one common calamity.

Thus we see that the faithfulness of the dog makes him in many countries of the greatest utility to man, while in all, he is able and willing to perform every service in his power, and to risk his life in behalf of his master.

The true secret of happiness among mankind is the will and ability to be of use in the world during our short passage through it. To serve faithfully, and to succour cheerfully, those who need our help and service, is the pleasant duty we have to fulfil in this life; and nothing brings greater peace and joy to the heart than the knowledge that, by the help of God, we have been able to perform it. This duty does not belong only to the rich and powerful. Every one has it in his power to be of use to his fellow-creatures in some way or other, and to do them many kind and christian offices. Let us take care that the reproach of idleness and vice does not destroy our power to do good, and make us less really useful in the world than the very dogs at our feet.

Much might be said concerning the courage of the dog, and his noble independence of character; but our space will not allow us to do more than quote the observation of an accomplished traveller, whose gratitude to this faithful animal we have already recorded. He says:—

“At the time when men first adopted the lion as the emblem of courage, it would seem that they regarded great size and strength as indicating it; but they were much mistaken in the character they have given to this indolent skulking animal, and have overlooked a much better example of true

courage, and of other virtues also, in the bold and faithful dog.”*

We must, however, dwell briefly upon another most remarkable feature in the dog's character, his sagacity. Of this we have numerous anecdotes, some of them tending to prove that this animal understands far more than is generally supposed of the speech as well as the actions of man. Some dogs acquire a remarkable knowledge of time. It is related of one belonging to the grandfather of Southey, the poet, that he ran two miles every Saturday to eat for himself in the shambles. A similar instance occurred in the family of the writer. A favourite dog was always missing on the morning of Saturday, which was the market-day, but if any of the family happened to cross the market-place, they were sure to meet with a vociferous welcome from him near the shambles, where, leaping and barking for joy, he often excited the surprise of bystanders, as he expressed his affectionate feelings. These greetings were extended to friends of the family whom he might happen to recognise in the crowd; and on more than one occasion, the writer heard grievous complaints from some ladies, visitors at the house, that their morning dresses were completely spoiled by the rude joy of the dog, who would lay his large paws upon their shoulders, and look in their faces with a countenance expressive of the greatest delight.

The following circumstance is related by Mr. Bell, as occurring within his own knowledge: “A fine

* Burchell.

Newfoundland dog, which was kept at an inn in Dorsetshire, was accustomed every morning, as the clock struck eight, to take in his mouth a certain basket, placed for the purpose, and containing a few pence, and to carry it across the street to a baker's, who took out the money, and replaced it by a certain number of rolls. With these Neptune hastened back to the kitchen, and safely deposited his trust ; but, what was well worthy of remark, he never attempted to take the basket, or even to approach it on Sunday mornings. On one occasion when returning with the rolls, another dog made an attack upon the basket, for the purpose of stealing its contents, when the trusty fellow placed the basket on the ground, severely punished the intruder, and then bore off his charge in triumph."

Mr. Jesse relates an anecdote of a dog belonging to the *Leander* frigate, who was believed by the sailors to understand what was said, and it will be seen, hardly without good cause. "He was a great favourite with the crew, and of course had been kindly treated. He was lying on the deck one day, when the Captain in passing by said, 'I shall be sorry to do it, but I must have Neptune shot, as he is getting old and infirm.' Whether there was anything in the tone of voice which frightened the dog, I leave my reader to judge ; but he immediately afterwards jumped overboard, and swam to a ship which was near the *Leander*. He was taken on board, and remained in it till he died. Nothing could ever induce him to return to the *Leander*. If the dog happened to be on shore, and any of her

boats or crew came near the place where he was, he immediately made off, and nothing could make him approach his old acquaintances."

In Madagascar the most formidable enemy of the dog is the crocodile. The natives relate many anecdotes of the sagacity of the dog in avoiding the jaws of these terrible creatures. When accompanying their masters across the streams infested by crocodiles, the dogs are accustomed to bark and howl, while the natives shout and halloo : and it is stated that a dog, when about to cross a river alone, has been known to remain near the edge of the water, at one part of the stream, barking for a considerable time, as if urging cattle to the water, and then running with the utmost speed to a distant part of the stream, and there hastening with all its might to the opposite side. The barking at the first place is said to have attracted many crocodiles within hearing to the spot, and thus secured for the dog a safe passage at the part actually crossed.

The Ettrick Shepherd, in his account of his favourite dog Hector, expresses his conviction that the animal understood a good part of what was passing in the family circle, especially all that was said about himself, the sheep, the cat, or a hunt. At such times his attention and impatience were manifest ; and on one occasion he gave good proof that he understood the conversation that was going on. We will relate the story in the Shepherd's own language :—
"One winter evening, I said to my mother that I was going to Bowerhope for a fortnight, for that I had more conveniency for writing with Alexander

Laidlaw than at home ; and I added, ‘But I will not take Heetor with me, for he is constantly quarrelling with the rest of the dogs, singing music, or breeding some uproar.’

“‘Na, na,’ quoth she, ‘leave Heetor with me, I like aye best to have him at hame, poor fellow.’

“These were all the words that passed. The next morning the waters were in a great flood, and I did not go away till after breakfast ; but when the time came for tying up Hector, he was wanting. ‘I will wager,’ said I, ‘that he heard what we were saying yesternight, and has gone off for Bowerhope, as soon as the door was opened this morning.’

“‘If that should really be the case, I’ll think the beast no canny,’ said my mother.

“The Yarrow was so large as to be quite impassable, so I had to go up by St. Mary’s Loch, and go across by a boat ; and on drawing near to Bowerhope, I soon perceived that matters had gone precisely as I suspected. Large as the Yarrow was, and it appeared impassable for any living creature, Heetor had made his escape early in the morning, had swam the river, and was sitting ‘like a drookit hen’ on a knoll at the east end of the house, awaiting my arrival with much impatience. I had a great attachment for this animal, who, with a great deal of absurdity, joined all the amiable qualities of his species. He was rather of a small size, very rough and shaggy, and not far from the colour of a fox.”

The Shepherd has recorded his attachment to this animal in his ADDRESS TO HIS AULD DOG, HECTOR, which we insert, with the omission of a few stanzas.

Come, my auld, towzy, trusty friend,
 What gars ye look sae dung wi' wae?
 D'ye think my favours at an end
 Because thy head is turning grey?

Although thy strength begins to fail,
 Its best was spent in serving me;
 An' can I grudge thy wee bit meal,
 Some comfort in thy age to gie?

For mony a day, frae sun to sun,
 We've toiled fu' hard wi' ane anither;
 An' mony a thousand mile thou'st run
 To keep my thraward flocks thegither.

Ah me! o' fashion, self, and pride,
 Mankind hae read me sic a lecture!
 But yet it's a' in part repaid
 By thee, my faithful, grateful Hector.

O'er past imprudence, oft alane
 I've shed the saut an' silent tear;
 Then, sharin' a' my grief an' pain,
 My poor old friend came snoozin' near.

Wi' wacsome face an' hingin' head,
 Thou wad'st hae press'd thee to my knee
 While I thy looks as weel could read,
 As thou hadst said in words to me:—

“O my dear master, dinna greet,
 What hae I ever done to vex thee?
 See, here I'm cowerin at thy feet—
 Just take my life, if I perplex thee.

“For a' my toil, my wee drap meat
 Is all the wage I ask of thee;
 For which I'm oft obliged to wait
 Wi' hungry wame an' patient e'e.

“Whatever wayward course ye steer;
 Whatever sad mischance o'ertake ye;
 Man, here is ane will hold ye dear;
 Man, here is ane will ne'er forsake ye!”

Yes, my puir beast, though friends me scoru,
 Whom mair than life I valued dear,
 An' throw me out to fight forlorn,
 Wi' ills my heart do hardly bear:—

While I hae thee to bear a part,—
My health, my plaid, and heezle rung,
I'll seorn the unfeeling haughty heart,
The sauey look, and slanderous tongue.

For He who feeds the raven's young,
Let's naething pass He dis'na see ;
He'll sometime judge o' right an' wrang.
An' aye provide for you an' me.

The following remarkable instance of sagacity is related by the Rev. Mr. Bingley :—In the year 1791, a person went to a house in Deptford to take lodgings, under pretence that he had just arrived from the West Indies ; and after having agreed on the terms, said he should send his trunk that night, and come himself the next day. About nine o'clock in the evening the trunk was brought by two porters, and was carried into a bed-room. Just as the family were going to bed, their little house dog, deserting his usual station in the shop, placed himself close to the chamber door where the chest was deposited, and kept up an incessant barking. The moment the door was opened, the dog flew to the chest, against which it scratched and barked with redoubled fury. They attempted to get the dog out of the room, but in vain. Calling in some neighbours, and making them eye-witnesses of the circumstance, they began to move the trunk about, when they quickly discovered that it contained something alive. Suspicion becoming strong, they were induced to force it open ; when, to their utter astonishment, they found in it their new lodger, who had thus contrived to get himself conveyed into the house with the intention of robbing it.

The larger dogs often show a certain nobleness of nature, united with sagacity. The Mastiff sometimes suffers strangers to enter the premises of which he is the guardian, and goes peaceably along with them through every part, so long as they continue to touch nothing ; but the moment they attempt to meddle with his master's property, or endeavour to leave the place, he informs them first by a low growl, and afterwards by harsher means, that they are his prisoners. He seldom uses violence unless resisted, and even in this case he will sometimes seize the person, throw him down, and hold him for several hours, or until relieved, without doing him the least injury.

Sagacity is a gift bestowed, in a greater or less degree, on different individuals. We see it differently manifested in the various species of dog, and we also see the qualities which answer to it in man, very differently displayed. But in this, as in other matters, the will and the steady purpose of the mind accomplish wonders. Persons who have been all their lives accounted stupid or half-witted, have sometimes, under the power of a strong motive, exhibited a quickness of apprehension, and a dexterity of action, which have created the utmost surprise. This may be an encouragement to those who, having had few advantages, and few incitements to activity, feel themselves deficient in many things which they would willingly know and practise. Let them begin at once a faithful and steady course, keeping their eyes open to see what to do and what to avoid ; asking advice of those who know

better than themselves ; persevering in their own hearty endeavours, and daily asking the blessing of God on those endeavours. Let them act thus, and they will not long have to complain that they are behind hand, or less fit for their proper calling than some of their neighbours. There is much truth in the old saying, "Where there's a will, there's a way." A dull and stupid servant, who is always making mistakes, delivering wrong messages, and giving vexation to his employer, is justly blamed for his conduct ; because, if he were really anxious to please—if he were faithful and obedient—if, in short, he had the will, he would be daily finding out the way to overcome his stupidity. He would try to recollect where he had done wrong before, and would spare no pains to improve.

Having thus endeavoured to gather lessons from the character of the dog—lessons of fidelity and uprightness—of affectionate and grateful regard—of usefulness to mankind, and of the sagacious and clever performance of duty, let us add a word of warning to those who are barbarous enough to ill-treat this faithful animal, to reward his affection with cruel blows, and to keep him in a half-starved and miserable condition. They may think themselves perfectly at liberty to do what they like with their own, and to beat, even to the death, a poor animal who has chanced to rouse their anger. But a being endowed by our Creator with life and feeling, is not to be regarded as mere property, to be disposed of at the will of the owner. There is a duty connected even with the keeping of a dog, and

those who are disposed to deny this, are unfit to have charge of that faithful animal. Cruelty to animals was held in especial abhorrence by the poet, who, in the following lines, conveys in forcible terms his sense of the barbarities practised on several domestic servants of man.

In measure, as by force of instinct drawn,
 Or by necessity constrain'd they live
 Dependant upon man ; those in his fields,
 These at his crib, and some beneath his roof,
 They prove too often at how dear a rate
 He sells protection. Witness at his foot
 The Spaniel dying for some venial fault,
 Under dissection of the knotted scourge ;
 Witness the patient ox, with stripes and yells
 Driven to the slaughter, goaded, as he runs,
 To madness ; while the savage at his heels
 Laughs at the frantic sufferer's fury, spent
 Upon the guiltless passenger o'erthrown.
 He too is witness, noblest of the train
 That wait on man, the flight-performing horse ;
 With unsuspecting readiness he takes
 His murderer on his back ; and pushed all day,
 With bleeding sides and flanks, that heave for life,
 To the far distant goal, arrives and dies.
 So little merey shows who needs so much !
 Does law, so zealous in the cause of man,
 Denounce no doom on the delinquent ? None.
 He lives, and o'er his brimming beaker boasts
 (As if barbarity were high desert)
 The inglorious feat, and, clamorous in praise
 Of the poor brute, seems wisely to suppose
 The honours of his matchless horse his own.
 But many a crime, deem'd innocent on earth,
 Is registered in heaven ; and these, no doubt,
 Have each their record, with a curse annex'd.
 Man may dismiss compassion from his heart,
 But God will never.

COWPER.



TRAVELLING IN LAPLAND.

THE REINDEER, THE HORSE, AND THE CAMEL,

AS EXAMPLES OF DOCILITY.

I. THE REIN-DEER.

DOCILITY is that temper in men, or in the lower animals, which allows of their being easily *taught*. The word is commonly applied to animals only ; but it expresses a quality much to be valued among ourselves. Young persons, in particular, need a docile or teachable spirit, that they may readily receive instruction, and not set up their own will in opposition to that of their elders. A gentle, obedient, and teachable youth is loved by every one, while an obstinate and self-willed person is disliked and avoided. Happy are those young persons, who through the firmness and kindness of their parents are early taught to submit to control ; to get habits of obedience and self-denial, and to find their happiness in doing the will, and promoting the comfort of those about them. Without this amiable and docile temper, the greatest learning, or the most showy accomplishments, will be useless, so far as happiness is concerned ; they may win admiration, but they cannot secure love.

A gentle and patient disposition is also of great value in acquiring knowledge, and in pursuing any

business or calling. Its owner has a great advantage over the hasty and thoughtless, and may make more steady progress, though possessed of less talent. And how much greater is the prospect of a peaceful and happy life for such a person, than for one who is liable to be carried away by sudden fits of passion, or to be the victim of obstinacy and self-will.

It may be said that our tempers are born with us, and that we cannot make our own dispositions good or bad. There is some truth in this, for the natural dispositions of children, even of the same family, are often widely different the one from the other. Still, there is much left in our own power. It is possible for each of us to check the angry words, or the unkind looks and actions, which show a wayward disposition ; and when thus on our guard, and really watchful over ourselves, we shall find the evil gradually subdued within us, though not, perhaps, wholly overcome.

The duty of cultivating a humble and teachable spirit, is repeatedly enjoined in the Word of God, by such texts as the following—

“Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud,” (Prov. xvi. 19.) “He that hateth reproof shall die,” (Prov. xv. 10.) “He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city,” (Prov. xvi. 32.) “Hear counsel and receive instruction that thou mayest be wise in the latter end,” (Prov. xix. 20.) “By humility and the fear of the Lord are riches, honour, and life,” (Prov. xxii. 4.) “He that hath

no rule over his own spirit is like a city that is broken down, and without walls," (Prov. xxv. 28.)

The examples of docility and patience furnished by the lower animals, will not be despised by those who are anxious to gain instruction from every thing around them. In most cases, the docility of animals is the effect of training and education ; but it is not the less an example on that account. They submit to a power, in many respects inferior to their own, and they do it willingly and faithfully. They show a patience under injuries, an endurance of hardships, and an obedience to control, that may well shame the refractory and disobedient spirits of many among ourselves. There are several animals possessing the quality of docility in a very high degree ; but none more strikingly than the Rein-deer, the Horse, and the Camel. Let us consider the history and habits of these animals, with a view to discover how far their usefulness depends upon this valuable and prevailing temper of DOCILITY.

The rein-deer is an animal unknown in this country, but highly useful to the people of Lapland, and other polar regions ;—a gentle creature, living among men like a domestic servant, supplying their wants in a variety of ways, and at last affording them not only substantial food and warm clothing, but a great number of useful articles which are made from its skin, horns, tendons, &c., and which are used by the Laplander where we should employ cloth, leather, twine, &c. Docility is not the natural quality of the deer tribe. These animals belong more to wild than to cultivated places, and abound

in those vast forests where man has scarcely set his foot. Where trees are cleared, and land is brought into cultivation, deer rapidly fade away, and disappear ; so that we have few opportunities of seeing these beautiful animals, except as they are preserved in the woods and parks of noblemen. And here we do not often see the nobler kinds of deer, but a smaller, feebler species, called the fallow-deer, which, though quiet and gentle, is not capable of being put to any domestic use, but is timid, watchful, and easily put to flight ; or, at certain seasons, wild and fierce in conflict with its kind. And if this species cannot be considered docile, far less can the stag, or red-deer, the ancient inhabitant of our forests, be so esteemed. "To drive the deer with hound and horn" was the favourite sport of kings and barons and their vassals in former days ; and when closely pressed, this noble animal would turn on his pursuers, and make a bold and desperate stand against them.

Deer, then, in their natural state, are very far from showing those qualities of docility and obedience which make the rein-deer of the north so great a comfort and an advantage to the inhabitants. The docility of the rein-deer may be traced in part, no doubt, to the subduing influence of the climate, and to the scantiness of its food, as well as to the necessities of its master, who has the greatest cause for cherishing and training this valuable creature. But the animal is also naturally less courageous, as it is also less graceful, than the deer of more temperate climates. In shape, it is more robust and

heavily formed than our deer ; the limbs are short and stout ; the hoofs broad and deeply cleft. The head is carried forward nearly in a line with the back ; the neck is short, and supports a pair of large and heavy antlers. The body is covered with two kinds of hair, one short and close, the other long and loose.

The natural colour of these animals is grey, but when domesticated, there are often patches of white on the head, shoulders, and feet ; and by these marks their owners best distinguish them. Sometimes rein-deer become wholly white, or have only two or three spots of grey left on their bodies. The males are larger than the females ; both have horns, and those of the male are sometimes upwards of four feet long ; these are shed in November, but those of the female, which are of smaller size, are generally shed in May. The female usually produces two fawns at a birth. The horns are then just visible, and in a fortnight they are about an inch long. The antlers of the rein-deer, when full grown, are much branched and very powerful, giving the animal a means of defence or of attack, of the most formidable appearance. By lowering his head, the rein-deer presents to the enemy a number of weapons, which have been compared to "lengthened prongs." He does not gore like the ox, but strikes downwards, for which the curve of the horns is best adapted ; he also kicks with great violence. By these means he is able to keep off his enemy, the wolf ; but he does not use his weapons against man, except under ill treatment and bad management.

The native countries of the rein-deer are those northern regions where the ground is covered with snow during the greater part of the year, where the



THE REIN-DEER.

cold is intense, and where no other animal whose natural food is herbage could possibly exist.

Where tapering grows the gloomy fir,
And the stunted juniper—
Where the wolf and arctic fox
Prowl among the lonely rocks,
And tardy suns, to deserts drear,
Give days and nights of half a year,—

there the rein-deer roams through the pine forests, or wanders over the plains at large, feeding on the buds and tops of small arctic shrubs and scanty herbage, and when these disappear, on mosses and

lichens, which it digs up from beneath the snow. In Lapland, rein-deer can scarcely be said to exist at all in a wild state, so completely have the herds been domesticated and trained for the service of man. It has been affirmed, that no animal in any country of the world is so useful, or rather, so indispensable to man, as the rein-deer is to the Laplander; for without it he could not possibly maintain life. It is indeed remarkable, that this animal alone should be the means of furnishing almost every comfort and necessary of life to a whole nation; and that it should do so without needing much care or attendance in return. Finding its own food at all seasons, it does not require fields to be cultivated for its support, which, indeed, would be a thing impossible in the climate in which Providence has placed it. It simply needs protection from the bear and the glutton, and also to be guided to its changes of pasture at certain seasons of the year.

Lapland consists of two kinds of country. One is a wide range of lofty mountains, whither the rein-deer proceed in summer, living amidst their storms and snows, rather than be subject to the annoyance of insects in the lower grounds. The other is a barren and stony tract, called the woodland division, being covered with old pine trees, which have a very singular appearance, from being loaded with a black hanging lichen, like locks of hair, while the ground beneath appears like snow, from the quantity of white lichens which cover it. In winter the mountains become intensely cold, and the rein-deer, unable any longer to find subsistence

there, are driven into the woodland district to feed upon the lichens. Of these, they principally choose the rein-deer lichen, of which there are two sorts, one chiefly found on the mountains, the other, in the desert and barren region above named. There is no vegetable in Lapland so abundant as this latter kind of lichen. When a forest has been set on fire by lightning, and the trees totally consumed, the



REIN-DEER MOSS.

ground lies quite barren for a long period, until at last the rein-deer lichen springs up from among the ashes, and, in a few years, arrives at perfection. This plant may be seen in several parts of England,

and is called "Rein-deer Moss;" but it is of very small growth in this climate, whereas, in the countries of the rein-deer, it grows luxuriantly, and the animals thrive well and fatten upon it. That Laplander is considered a wealthy man, who has extensive deserts well stocked with lichen.

The lands owned by individual Laplanders, vary from three to five miles in extent, and are many of them valuable possessions. When Linnæus, the great botanist, was travelling in Lapland, the poorest among the people had from fifty to two hundred rein-deer, the middle class from three hundred to seven hundred, and the rich about a thousand. In these larger herds it often happens that some of the rein-deer wander away and are lost, but they are generally found during the following season, and rejoin their old companions. Those that have grown wild and will not come back to the herd, are immediately killed. The total number of rein-deer kept in particular districts appears to excite the surprise of travellers. Linnæus compares them to the leaves of the forest, and says, that the driving of them home night and morning to be milked, is a very amusing sight. Another traveller describes the milking time in the following manner. Towards evening the rein-deer are driven from the mountains to the tents. Their arrival is first announced by the barking of the dogs, who run round the herd to keep the animals together. Soon the whole herd is descried, forming a closely packed mass, which moves along like a grey cloud. As the animals approach nearer, the horns become a prominent

object, resembling a moving leafless forest, and very various in their form and size. The fawns push through among the full-grown animals, and we at last hear a crackling noise, produced by the movement of their legs, and resembling the sound of burning fir-trees, or rather that of electric sparks. Here and there is heard a sound, somewhat like the grunting of swine. Near the tents there is a circular enclosure, provided with two openings, or doors. When the rein-deer approach it, they press closely together, in order to enter, and one sees only the moving mass, and the projecting horns. Should a deer or fawn remain behind, or take a wrong path, a dog immediately pursues it, and the deserter is soon seen running back to the herd at full pace, followed by the dog. The animals now stand closely packed together within the fence, and are so tame, that a stranger can touch them without trouble or danger. In the middle of the enclosure is a small erection, to which the animal is strongly bound during the milking, in order that it may not become unruly, and upset both the milk and the milker. The milking is performed by men, women and children : but the task of bringing the animals to the milking place belongs to one particular man, and is accomplished in the following manner. This individual is well acquainted with every animal, even in a herd of several hundred, and knows whether it is milked or not. He goes with a noose in his hand, and throws it so dexterously over the horns of the animal he wishes to secure, that he never fails in his aim, even at a distance of fifteen or twenty yards, and when many

individuals are standing between him and his object.



REIN-DEER FOLD.

As soon as the noose is fastened round the horns the animal is dragged to the milking-place, and there securely tied; another animal is afterwards taken in the same way, and so on till all have been milked. The skill of the Laplanders in the use of this noose is compared to that of the savages of Africa, or the bull-takers of Brazil. If the milk does not come readily, the milkers beat the udder very hard with their hands, which causes a greater flow. The dugs are four in number, very rarely six, all yielding milk. When the milking is over, the dugs are smeared with dung, to prevent the fawns sucking too much. It dries upon the nipple, and is easily rubbed off after some hours.

In driving the deer out to pasture, care is taken not to let them face the wind; and accordingly, the driver may often be seen taking them in a winding direction, instead of straight forward to the feeding-ground. The reason of this is, that when the reindeer meets a cool breeze, he runs forward very eagerly, and is in danger of being lost. A species



INSECTS WHICH ATTACK THE REIN-DEER.

of gad-fly torments this animal greatly during summer, and in order to escape its attacks, he rushes towards cool spots, and shows great agitation. Whole herds are thrown into alarm at the approach of these flies. As many as five hundred reindeer may be seen trembling, panting, starting, and shifting their position every moment, when perhaps not more than ten flies are present. These are, however, busily engaged every moment, trying to settle on their bodies, pierce the skin, and deposit eggs. Were the Laplander to attempt remaining in the wooded country with his herds during the months of June, July, and August, he would run the risk of losing the greater part of his deer, either by sickness, or by their escaping to the mountains to free themselves from their tormentors. The gad-

fly, the gnats, and other troublesome insects of Lapland, chiefly exist in the valleys and plains of the interior, and are rare in the mountainous districts near the coast. The Laplanders, whose wealth consists in rein-deer, are therefore dwellers in tents, and migrate every year from place to place, as it suits the welfare of their herds. Sometimes in autumn, rein-deer suffer severe hardships and die off in great numbers, owing to the setting in of frost after heavy rains, so that the earth is covered with a thick coating of ice before any snow falls. The lichen is then entirely frozen up and buried, and no resource remains for the starving deer, except the hairy lichens found on trees. To supply them with these, the Laplanders fell the trees, but the food is very insufficient. The loss of the greater part of the herd, and a famine among the Laplanders, are the consequences. But this is happily a state of things that seldom comes to pass. An early fall of snow in the valleys acts as a shelter to this valuable kind of pasture, and the rein-deer get it up by rooting under the snow like swine, and also by scraping with their feet and horns.

Most travellers in Lapland notice a crackling noise made by the rein-deer at every step, resembling the noise of electric shocks, or the crackling of burning wood. Some have spoken of it as the "incessant cracking of the knee-joints," but from the pen of Linnaeus we have the following interesting explanation. "As the rein-deer walks along, a crackling noise proceeds from its feet. This excited my curiosity; and inquiring what was sup-

posed to be the cause, the only answer I could get from any one was, that 'our Lord had made it so.' I inquired further, in what manner our Lord had formed the rein-deer, so as to produce such an effect; but to this the respondent answered nothing. When I laid hold of the animal's foot, twisted and stretched it, pulled it backwards and forwards in



FOOT OF THE REIN-DEER.

every possible way, no cracking was produced. At length I discovered the cause in the hoofs themselves, which are hollowed at their inner side. When the animal stands on its feet, the hoofs are of course widely expanded, and their points most remote from each other; but every time the foot is lifted from the ground they strike together and cause the noise above mentioned. This I was afterwards able to imitate at pleasure, by moving the foot with my hand."

Let us now observe the three great uses of the rein-deer to the Laplander, in supplying him with food, clothing, and the means of journeying from place to place. The poet Thomson has beautifully described these uses in the following lines—

Their rein-deer form their riches : these their tents,
 Their robes, their beds, and all their homely wealth
 Supply, their wholesome fare, and cheerful cups.
 Obsequious at their call, the docile tribe
 Yield to the sledge their necks, and whirl them swift
 O'er hill and dale, heaped into one expanse
 Of marbled snow, as far as eye can sweep,
 With a blue crust of ice unbounded glazed.
 By dancing meteors then, that ceaseless shake
 A waving blaze refracted o'er the heavens,
 And vivid moons, and stars that keener play
 With doubled lustre from the glossy waste,
 Even in the depth of polar night they find
 A wondrous day ; enough to light the chase,
 Or guide their daring steps to Finland-fairs.

The food of the Laplander in summer consists chiefly of rein-deer's milk, prepared in a variety of ways. Linnaeus states that no less than nineteen different dishes are prepared from it. The milking of these animals has already been described : the quantity of milk given by each deer is very small, sometimes not exceeding a tea-cup full, but it is very rich and luscious, and far superior to our cream. It is used in the fresh state, and is frequently mixed with a kind of sorrel, and boiled. Sir Arthur Brooke says, "I was fortunate enough to procure from the Laplanders a large lump of frozen rein-deer's milk, which is rather difficult to procure in this state. I found the flavour of it delicious, and it greatly improved our coffee by cutting small pieces into each cup. In appearance it resembled a block of alabaster, and was so hard that it required chopping to separate any portion of it."

But the chief part of the milk is made into cheese, and the method of doing this has been witnessed and

described by the last-named writer. On that occasion, it was past midnight before the whole herd was milked ; but there is no darkness in a Lapland summer, and the sun, which had only set about an hour before, had left a deep orange tint on the sky, showing that it was not far below the horizon. The deer were now turned out of the fold, and soon disappeared among the mountains. The Laplanders collected all the milk, and brought it to the tent, giving the travellers an invitation to supper. Having accepted it, they crept in and seated themselves on the deer-skins which were strewed on the ground. The business of cheese-making now began. The milk was emptied from the bowls into a large iron pot, and placed over a fire in the middle of the tent. The only outlet for the smoke was an opening at the top of the tent ; therefore, every corner was filled with it, and the travellers were greatly inconvenienced ; their eyes streamed with tears, and they were obliged to lie flat on the ground, in order to breathe with any freedom. But the Laplanders, accustomed to this kind of atmosphere, went on with their usual work. The milk, after remaining a short time on the fire, was changed into curd ; it was then taken off, put into small moulds made of beech-wood, and pressed together. About eight of these cheeses were made of the size of a common plate, and scarcely an inch in thickness. The remaining whey and curds formed the supper, to which the travellers had been invited ; but the dirty habits of the people prevented their enjoying the repast. Fingers were

there the only knives and forks. All the Laplanders, after drinking plentifully of the whey, dipped their hands into the pot, grasped the curds, and eagerly conveyed them to their mouths. The women carefully licked the bowls which had held the milk, and when the cheeses (which had been placed on a board directly over the fire, that the smoke might harden them) began to ooze large drops of oil, the men licked them also, that nothing might be lost. The cheese is of excellent quality, and what is not required for immediate use is suspended from the roof of the hut, in the dried stomachs of rein-deer. If a Laplander possess about three hundred rein-deer, he can do well, and live in tolerable comfort. He can make in summer a sufficient quantity of cheese for the year's consumption, and can obtain from his herds a sufficient supply of venison for winter use. The Laplander never kills a rein-deer except in autumn, as it is only in that season that the flesh is in good condition. The venison, when in high condition, has several inches of fat on the haunches, and is said to equal that of the fallow-deer in our parks; the tongue and some of the tripe are also reckoned great delicacies. By the Esquimaux and Greenlanders, the stomach, or paunch, of the rein-deer is eaten, with its contents, as a dainty. Rein-deer tongues are considered luxuries in most countries, so that the poor Laplander dries them largely for sale, and has an export trade in this article, which unites him in some degree with the rest of the world. The smoked flesh of the rein-deer is also highly prized;

and there is a dainty called *pemmican*, made by pouring one-third part of melted fat over the pounded meat, and blending them well together.

The clothing and many of the domestic comforts of the Laplander are derived from this animal. The skin of the rein-deer, when made into garments, forms so good a protection from the cold, that with the addition of a blanket of the same material, it is possible to bivouack on the snow with safety in the most intense cold of winter. Clothes, beds, bags, purses, and a variety of other articles, are made from the skin. It forms a carpeting for floors; it protects the feet of the Laplanders with strong shoes. For this latter purpose, the hard thick skin is used which covers the forehead, nose, and feet of the rein-deer, and which protects the animal while digging amongst the ice and snow for its food. Even the tendons in the legs of the rein-deer are turned to account, being made into thread or cord. For this purpose, the Laplanders lay hold of them with their mouths, split and moisten them, rubbing them from time to time with rein-deer marrow, which they keep in bladders. Each string is made sharp at both ends, and is drawn through holes of various sizes in an instrument of wood or metal. This makes the thread fine and smooth. Two such threads are then twisted together, by means of the hand, upon the thigh or knee. This thread or twine is very strong, and is used in making fishing-tackle, sledges, &c. The horns and bones of the rein-deer are manufactured into a variety of domestic utensils: and even the

intestines of the animal have their domestic uses. Thus, the rein-deer fully supplies to the Laplander the place of the cow and ox. But it does more than this. As a beast of draught and of burden, its importance is very great ; for being adapted to extreme degrees of cold, and being also a fleet and powerful animal, it forms the great and the only means of communication between those northern nations of the earth and the rest of mankind. The Laplanders make the rein-deer useful for all purposes of conveyance, and therefore load them on some occasions with considerable burdens ; but the full powers of the animal are best displayed when it is yoked to the light sledge of the Laplander, and is allowed to go at full speed. The harness is so light, that it does not interfere with the free motion of the animal : guided by a slender rein, urged forward by the voice, and by a whip, or goad, the deer sets off at a rapid pace. It generally continues to gallop for some miles on first starting, or when the snow is very good ; but at other times, it keeps up a steady trot, which is its usual travelling pace on long journeys. When in full gallop, the driver can do little to check its career, and it often happens that the sledge is thrown on its side, and the traveller, who is firmly strapped into it, is dragged along upon the snow, and if it is soft enough, ploughs it up with his body in a wreath around him. Where several persons are travelling in company, the speed of the whole party depends upon the foremost deer. If this animal sets off at full gallop, nothing can prevent all the rest from following at

the same pace. They are fond of each other's company, and all attempts to keep them separate would only cause confusion and resistance on the part of the animals. This love for each other's society is indeed a safeguard to the traveller, who is in little danger, under ordinary circumstances, of being lost, or separated from his party. Where, through any misfortune, this does happen, his wisest plan is to trust entirely to his deer, whose sense of smelling is wonderfully acute, and who will carry his master in safety through places where human sagacity would be at fault, and will enable him to join the rest of his party, though they should be some miles in advance. The animal, in this case, holds its head close to the snow, scenting the track of the other deer, as a dog would scent the footsteps of his master.

In the course of a rapid journey, the sledge is not only liable to be upset, but sometimes, in descending a steep hill, it is thrown forward a considerable space, and becoming entangled in the traces overthrows the deer. But such accidents are thought little of, being rarely attended with any serious mischief to the traveller. Such is the headlong speed with which he is carried along, that not even a partly unfrozen river will check his career. At the sight of such an obstacle, he only urges his deer to its utmost speed, and the animal easily clears the space, though it be seven feet wide, and the sledge follows. Mist, or snow-drift, forms the chief danger of this mode of travelling. The Laplander often foresees these, when to other eyes all looks

clear and serene. A faint cloudiness in one part of the sky is first seen ; this soon increases, and overspreads the heavens ; the stars disappear, and the fog soon hides all landmarks. The snow-drift usually follows, and the party, unable to see each other, are only kept in company by the sagacity of the deer, and the tinkling of the bells which are fastened to different parts of the harness. These animals often preserve the lives of their masters, under such circumstances, by stopping short at the verge of a preeipice, down which another step would have thrown them. When the darkness is great. and the drift continues, it is highly dangerous to continue the journey ; the Laplander, therefore, throws his kaftan over his head, lies down among the snow, and eovers himself with it, patiently waiting for a change. The habit of keeping in company has just been noticed as a valuable one in the rein-deer, but it has also its disadvantages. In proceeding along the extensive lakes, if the number of deer be great, a close and long procession is formed ; each deer following the sledge next before him so closely, that the head of the animal is nearly in contact with the shoulders of the driver. Should the leading rein-deer make a bend towards the right or left, the whole of the deer behind him will continue their course till they arrive at the exact spot where the turn was made. When the distance between the foremost and hindmost deer is very great, it would often be a saving of much space to cut across ; but this it is searcely possible to do ; for should the deer be pulled by main force out of

its former course, it will immediately turn aside from the new direction it is placed in, and regain the old track in spite of all the driver can do to prevent it. It is useless to contend with the animal; and the time thus lost might leave the driver at such a distance from the rest of the party, as to render it a matter of some difficulty to overtake them.*

The speed with which the rein-deer travels is sometimes very great, and the distances it can accomplish prove the strength and endurance of the animal. A hundred and fifty miles have been travelled with one deer in twenty-four hours, and the same distance with three deer in thirteen hours. There is the portrait of a rein-deer in a palace in Sweden, which is stated to have carried an officer with important despatches the incredible distance of eight hundred English miles in forty-eight hours. This event is said to have happened in 1699; and it is added, that the deer dropped down lifeless at his journey's end. A deer used by the French astronomer, Pictet, on his visit to Lapland, in 1769, travelled at the rate of nineteen miles an hour. But these are feats seldom performed, and the pace of a rein-deer, in good condition, cannot be generally reckoned at more than ten miles an hour. The Laplander says, that with two good rein-deer he can travel over three "skies" in twenty-four hours. By this he means, that in that time he can travel three times the distance he can see at starting, changing the horizon three times. A "sky" is of different lengths, according to the nature of the

* Sir Arthur de Capell Brooke.

country, but is supposed to contain, on an average, one hundred miles. The rein-deer needs training to fit him for the sledge, and always requires an experienced driver. He then becomes very docile and tractable, and so persevering, that he toils on, hour after hour, without further refreshment than a mouthful of snow, which he hastily snatches during the journey. These animals become obedient to orders. The herdsman teaches the leading rein-deer (for there is always one whose motions the rest follow) to obey his whistle, and when the leader is brought into good training, the slightest signal is sufficient for the rest. With a mere stamp of the foot, or even a look, they readily follow in the tract pointed out. This docility is the general character of the animal; but in this case, as in every other, there are exceptions to the rule. These, however, are mostly owing to ill-treatment, or mismanagement. If the animal is not well broken in, he is difficult to manage; and if his driver is awkward, and unused to the task, the rein-deer has sagacity enough to turn round, and drive him away with his formidable horns.

In reviewing what has been said of this valuable animal, we cannot help feeling, that to this quality of *docility*, as shown forth in the rein-deer, nearly all the happiness of the Laplander is owing, and on it every hope of his future improvement must depend. Were the rein-deer a wild, instead of a domestic animal, the Laplander might hunt it, as do the other nations of the north, for its flesh or its skin; but what other animal could be found in that

climate, to give the wholesome produce of the dairy, and afford nourishing food and full employment to a number of persons ? or what other means would be in the power of the Laplander for holding communion with his fellow-men, did not this fleet-footed and docile animal carry him with astonishing speed through the wild and trackless wastes of that desert land, and bring him to distant places, where he may interchange the few and simple commodities he has to sell for the productions of other countries, and where he may learn what is passing in the world, from which his remote position seems to shut him out ? Surely we may regard the docility of the reindeer as a quality bestowed on it by a wise Providence, for the especial safety and welfare of the dwellers in polar regions. It is not the character of deer in general, to become social or obedient to the will of man ; and, therefore, the domestic qualities of the reindeer are the more striking, and seem evidently given as a counter-balance to the difficulties and dangers of that snow-clad land.







THE REIN-DEER, THE HORSE, AND THE CAMEL,

AS EXAMPLES OF DOCILITY.

II. THE HORSE.

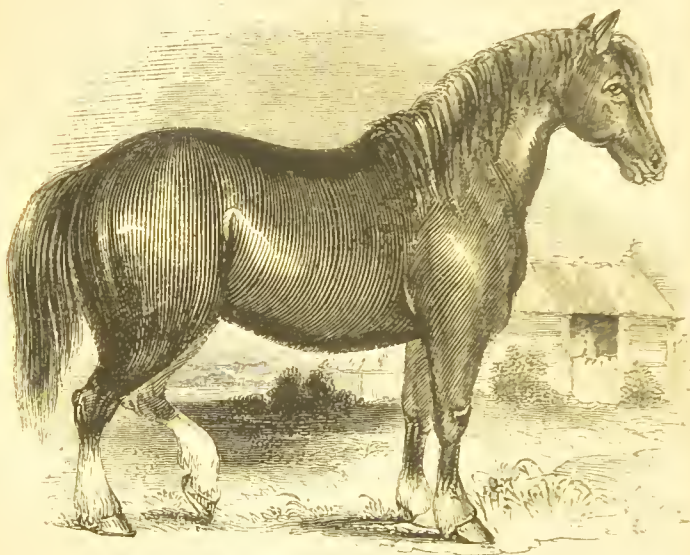
IF the Laplander, or other inhabitant of the north, has an example of docility constantly before his eyes, in the gentle and tractable rein-deer, the inhabitants of our own more temperate countries are provided with quite as remarkable an example in the noble and intelligent horse. We need not say more of the history of the horse, than that he is supposed to be of Eastern origin. At the present day, the finest horses in the world are to be met with in Arabia, and other countries of the East ; but the care bestowed upon the horse in our own country has made us also celebrated for the beauty and docility of the animal, as reared among ourselves. The horse, in its wild state, is an inhabitant of open and fertile plains, where it delights to crop the short sweet grass, and to drink from the pools, or rivers. It is able to crop the shortest herbage, and can find enough to eat where many other animals would starve. Graceful and beautiful as it is in its wild state, there are no signs of the patience, endurance, and docility, which make it so valuable when trained for our service. Travellers in the vast plains of America,

frequently meet with herds of wild horses, four or five hundred in number. They are inoffensive in their habits, when not alarmed or hunted, and their games and frolics are beautiful to behold. But when they are startled and seized with a sudden panic, the rush of the collected herds, sometimes amounting to several thousand animals, is a formidable thing. It is called a *stampede*, and has been thus described by the Hon. C. A. Murray. "About an hour after the usual time to secure the horses for the night, an indistinct sound arose, like the muttering of distant thunder; as it approached, it became mixed with the howling of all the dogs in the encampment, and with the shouts and yells of the Indians; in coming nearer, it rose high above all these accompaniments, and resembled the lashing of a heavy surf upon the beach. On and on it rolled towards us, and, partly from my own hearing, partly from the hurried words and actions of the tenants of our lodge, I gathered it must be the fierce and uncontrollable gallop of thousands of panic-stricken horses. As this living torrent drew nigh, I sprang to the front of the tent, seized my favourite riding-mare, and in addition to the hobbles which confined her, twisted the long *lariett* round her fore-legs; then led her immediately in front of the fire, hoping that the excited and maddened flood of horses would divide, and pass on each side of it. As the galloping mass drew nigh, our horses began to snort, prick up their ears, and then to tremble; and when it burst upon us they became completely ungovernable, through terror; all broke loose and joined their

affrighted companions, except my mare, which struggled with the fury of a wild beast ; and I only retained her by using all my strength, and at last throwing her on her side. On went the maddened troop, trampling in their headlong speed over skins, dried meat, &c., and throwing down some of the smaller tents. They were soon lost in the darkness of the night, and in the wilds of the prairie, and nothing more was heard of them, save the distant yelping of the curs, who continued their ineffectual pursuit." What a contrast between the wild horse, thus described, and the patient docile creature, subdued to the service of man !

To describe the horse is needless, for in all civilized countries we have him constantly before our eyes, and can admire at leisure his elegance of form, and his spirited and yet tractable disposition. It is true, he is not the same beautiful animal in all countries, and under all circumstances. His coat may be shaggy or sleek, his growth stunted or commanding, his shape meagre or finely rounded, according to the climate he is in, the treatment he meets with, and the particular breed to which he belongs. But there are few civilized countries where we may not see handsome specimens of this animal in use among the higher classes, whether as carriage horses, hunters, or race-horses. The heavier kinds of horse used for draught are also, many of them, noble looking creatures. The dray-horse, so commonly seen in London, is the largest horse found in this country, and is much prized by some of the native chiefs of India, who give it the title of the

English elephant, and are highly gratified by a present of these heavy animals. From the most beautiful steed, to the meanest hack, there is, however, much to admire in the obedience, docility, and many useful qualities of the horse.




CART HORSE.

The training of this animal for man's use must have been carried on at a very early period, for one of the oldest books of Scripture contains a magnificent description of a war-horse. In the days of famine, when Joseph was governor of Egypt, the people of that land brought their horses in exchange for bread. Horses and chariots were used in war in the time of Joshua ; and at a later period, Solomon obtained horses from Egypt, and from all lands, and

had four thousand stalls for horses and chariots, and twelve thousand horsemen.

At the present time, when horses are bred in a domestic state, and early become submissive to the will of their owner, we can form little idea of the difficulty of subduing the animal, as it is met with in the wild scenes of nature. The descriptions of different travellers may, however, give some notion of the address required by the tamer of these animals. From these we learn, that in South America, the first step usually is, to drive a troop of young wild horses into a large enclosure of stakes, and shut them in. A man then takes a *lasso*, which is a plaited thong, forty feet long, having at the end an iron ring, through which the thong is passed, so as to make a running noose. This lasso he throws with great skill, so as to catch both the front legs of a full grown colt, as it rushes wildly round the enclosure. The shock brings the horse to the ground with a heavy fall, and while struggling there, a quick turn of the lasso catches one of the hind legs also, and binds all three legs together. The man then throws himself upon the horse's neck, and fixes a strong bridle, without a bit, to the lower jaw. He also ties the fore-legs firmly together with a leather thong, fastened by a slip-knot. The lasso is now loosened, and the hind legs being thus left free, the horse rises with difficulty, and is led by the bridle outside the enclosure. A second man then holds the head of the animal, while the first puts on the horse-cloth and saddle, and girths the whole together. While this is being done, the horse, from dread and aston-



ishment at being thus bound round the waist, throws himself over and over upon the ground, and till beaten, is unwilling to rise. When the saddling is finished, the poor animal is scarcely able to breathe from fear, and is white with foam and sweat. The man now prepares to mount, by pressing heavily on the stirrup, so that the horse may not lose its balance; and at the moment he throws his leg over the animal's back, he pulls the slip-knot, and the beast is free. Wild with dread, the horse gives a few most violent bounds, rears, plunges, kicks, and then starts off at full gallop, stopping short at intervals, with his head between his legs, endeavouring to throw his rider, but all in vain. The men who undertake such tasks are perfect riders; and the idea of being thrown, let the horse do what he likes, never enters their heads. When the horse is thoroughly tired, the man by patience and determination brings him back to the enclosure, reeking, and scarcely alive; and when safe within it, he sets the poor beast free. This severe process has to be repeated two or three times before the horse is subdued; and even then, several weeks must pass before an iron bit can be used, the most powerful bridle being of no use until the animal is in some degree brought to submit to the will of the rider.

All the care and skill bestowed on the training of the horse are well repaid by the services he afterwards renders to mankind. This noble animal seems almost to share the feelings and emotions of his owner. He encounters the dangers of the battle-field with the same courage and ardour as the

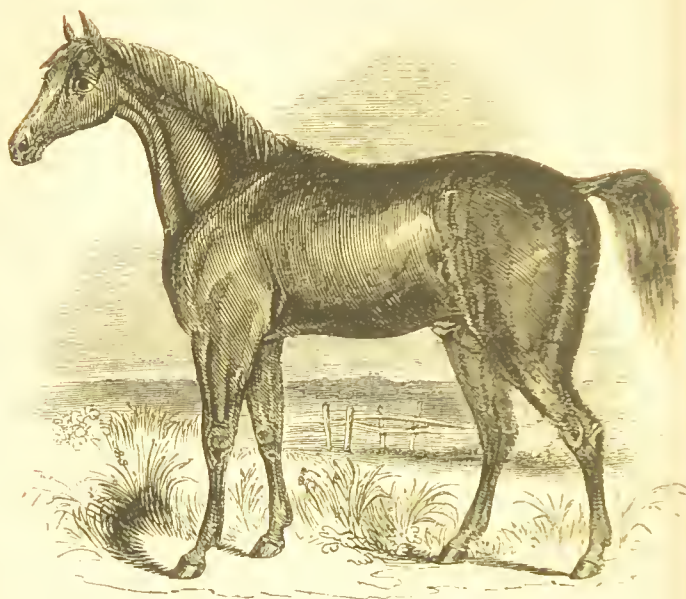
soldier himself ; and he even seems to share the triumph of victory. He delights in the chase, and appears fully to enter into the pleasures of his master, exerting his utmost powers to gratify him, and yet obediently checking his natural vivacity, and submitting to the bidding of another. Buffon says truly of the horse, that “ he not only yields to the hand, but seems to consult the inclination of the rider. Uniformly obedient to the impressions he receives, he flies or stops, and regulates his motions entirely by the will of his master. He, in some measure, renounces his very existence to the pleasure of man. He delivers up his whole powers ; he reserves nothing ; and often dies rather than disobey the mandates of his governor.” Too often has this last remark been verified in the case of animals cruelly worked beyond their strength. To decide a wager on the powers of any particular horse, the poor brute is urged to his utmost speed, and perhaps gains the victory at the expense of his life.

With unsuspecting readiness he takes
His murderer on his back ; and pushed all day,
With bleeding sides, and flanks that heave for life,
To the far-distant goal arrives and dies.

The improved state of feeling which prevails as to the treatment of animals, happily makes such instances of cruelty less common now than when the poet wrote. At that time, such feats were not only frequent, but gloried in. Of the perpetrator of such cruelty, it is said—

He lives, and o'er his brimming beaker boasts
(As if barbarity were high desert)
The inglorious feat ; and clamorous in praise

Of the poor brute, seems wisely to suppose
The honours of his matchless horse his own.
But many a crime deemed innocent on earth
Is registered in heaven ; and these, no doubt,
Have each their record, with a curse annex'd.



RACE-HORSE.

Many are the anecdotes told of horses who have kept pace with day-coaches, during a ride of ninety or a hundred miles, without being, apparently, much injured by the trial ; but it is surely a most unnecessary way of testing their strength, and an unwise risk of the lives of valuable and faithful animals. The patience of the horse under such trials is one of the most remarkable features of his character. Where the elephant and the ox would become furious, or would sink down through mere

exhaustion, the horse toils patiently on, even to the death. No other animal, except the camel, can be compared to him in this respect. The greatest kindness is due to this faithful servant, and those who use him cruelly, by over-tasking his strength, or by dealing on him furious blows, are guilty of both wickedness and folly. They break the commands of the Most High, who, in various parts of the Scripture, enjoins "mercy" towards animals; and they are foolishly neglectful of their own interest, destroying by violence that willing and active service which the horse is ready to pay to those who use him well, and making the creature dogged and sullen, if not revengeful in his temper.

That the horse does remember injuries, and become obstinate under repeated ill-treatment, has often been proved, to the cost of those who have thus trifled with his temper. And we are much disposed to think, that in the greater number of cases, where horses are found to have vicious and obstinate habits, it is in consequence of the bad management they have at some time or other received. No doubt there is a difference in the natural disposition of horses, as well as of other animals; but the education of the colt, and the general treatment he receives during his early years, have a great influence on his whole career, and generally determine whether he shall be a highly useful and willing servant, or a sullen, though laborious drudge. Where a horse is treated well and kindly from his youth, it is a rare thing indeed for him to show an untoward and stubborn spirit.

His keen memory retains a sense of the kindness he has received, and he has often been known to recognise, after years of absence, those who have had the care of him. Even a vicious horse is capable of being reclaimed by good treatment. A beautiful and powerful charger belonging to a captain in the 14th Dragoons, had been bought by him in Ireland, at a low price, on account of an impetuous viciousness, which had cost the life of one or two grooms. The captain was a masterly rider, not to be flung by the most violent efforts, and of a temper for gentleness that would effect a cure, if vice were curable. After some very dangerous combats with his horse, the animal was subdued, and became so attached, that he would follow his master like a dog, and even ladies could mount him with perfect safety. The captain rode him during several campaigns in Spain ; and on one occasion, when in action, horse and rider came headlong to the ground ; the animal making an effort to spring up, placed his forefoot on his master's breast, but immediately withdrawing it, rose without hurting him, or moving till he was remounted. Colonel Smith, who relates the above, gives also an account of a charger, once in his own possession, who showed a remembrance of kind treatment. The animal had been left with the army, and afterwards sold in London. About three years after, his old master happened to travel up to town, and at a relay, getting out of the mail, the off-wheel horse attracted his attention, and upon going near to examine it, he found the animal evidently recognising him, and

showing its satisfaction by rubbing its head against his clothes, and making every moment a little stamp with the fore-feet, till the coachman asked if the horse was not an old acquaintance. It was, in fact, his own old charger.

The memory of horses is every day shown in the case of such as are employed by medical men, or others, whose occupation frequently leads them to the same streets or houses. The horse has almost a troublesome remembrance of the accustomed places of call, and makes an effort to repeat every particular of yesterday's proceedings. Without any direction from his master, he will make up to the door where he supposes a call to be due, and is evidently disappointed, if forced to turn away. When taken to a distance from home, he will find his way back over any road he has once passed ; and it has sometimes happened, that the rider has owed his safety to this remarkable instinct. Among the many anecdotes to this effect, is the following :—A gentleman rode a young horse which he had bred, thirty miles from home, and to a part of the country where he had never been before. The road was a cross one, and very difficult to find ; but by perseverance and inquiry, he at length reached his destination. Two years afterwards, he had occasion to go the same way, and was benighted four or five miles from the end of his journey. The night was so dark that he could scarcely see his horse's head. He had a dreary moor and common to pass, and soon lost all traces of the proper direction. At the same time, the rain began to fall

heavily. Feeling the danger and uncertainty of his situation, in the midst of a dreary waste, and at a distance from human dwellings, he thought of the accounts he had heard of the memory of the horse, and determined to confide in that, as his only hope. He threw the reins on his horse's neck, and encouraging him to go forward, he found himself safe at the gate of his friend, in less than an hour. It was known that this horse could not have been on the road, except on that one occasion, two years before, as no person ever rode him but his master.

Among all the instances of memory in the horse, perhaps those are the most remarkable which are recorded of horses accustomed to military discipline. Even in their old age, such horses coming within sound of a drum or trumpet, appear suddenly to be restored to the freshness of youth, and can with difficulty be prevented from joining the ranks. An amusing instance of this kind is thus related: "Towards the close of the last century, about the time when volunteers were first embodied in the different towns, an extensive line of turnpike road was in progress of construction in a part of the north. The clerk to the trustees upon this line used to send one of his assistants to ride along occasionally, to see that the contractors were doing their work properly. The assistant, on these journeys, rode a horse which had for a long time carried a field officer, and though aged, still possessed a great deal of spirit. One day, as he was passing near a town of considerable size, which lay on the line of road, the volunteers were at drill on

the common ; and the instant that Solus (for that was the name of the horse) heard the drum, he leaped the fence, and was speedily at that post in front of the volunteers, which would have been occupied by the commanding officer of a regiment on parade, or at drill ; nor could the rider, by any means, get him off the ground until the volunteers retired to the town. As long as they kept the field, the horse took the proper place of a commanding officer, in all their manœuvres ; and he marched at the head of the corps into the town, prancing in military style as cleverly as his stiffened legs would allow him, to the great amusement of the volunteers and spectators, and to the no small annoyance of the clerk, who did not feel very highly honoured by Solus making a colonel of him against his will."

The attachment of the horse for his master is often shown in a marked degree ; but the most striking instances are to be found in the Arab horses, who are brought up as part of the master's family, inhabit the same tent, and live in all respects on equal terms. The Arabs have three breeds of horses, two of which are used for servile purposes, while the other is the noble race, renowned for beauty, fleetness, and docility, and forming the pride and delight of their owners, who carefully treasure up their genealogies, some of which are, by well-attested documents, carried back for several hundred years. When a foal is born of this noble stock, several respectable witnesses are called in to attest a written account of the event, with a description of the markings of the

foal, and the name of the sire and dam. This certificate is frequently put into a small leather bag, and hung round the neck of the foal. From constant association with her master, the Arab mare becomes as intelligent and docile as a dog; is obedient to the voice, and almost to the looks, of her owner, and yet retains all her wondrous speed and energy, which she is ready to put forth at a moment's notice, fleeing fifty miles at a stretch without halting, and on an emergency, performing a much greater distance, with very little respite or food. The affection of the Arab for his steed is



HORSES DOMESTICATED IN THE EAST.

shown by endearments and language which border on extravagance. To embrace the animal tenderly.

to kiss it repeatedly, and to discourse with it for hours, using the most impassioned language, and bestowing on it a thousand blessings—these are the common modes of testifying attachment. An Arab, who had sold a beautiful mare on terms of partnership to a Marseilles merchant, often visited the animal, shed tears of affection over her, wiped her eyes with his handkerchief, and talked to her for hours, using such language as the following : “ My eyes ! my soul ! my heart ! must I be so unfortunate as to have thee sold to so many masters, and not be able to keep thee myself ? I am poor, my gazelle ! You well know, my sweet, that I have brought thee up like my child ; I never beat thee, never chid thee, but did cherish thee as the apple of mine eye ! God preserve thee, my dearest ! Thou art beautiful, thou art sweet, thou art lovely ! God defend thee from the evil eye ! ”

An Arab must be reduced to great extremities before he thinks of selling his mare. The horse is sold without reluctance, but the mare is his peculiar treasure ; and often does he owe to the fleetness of the animal a deliverance such as that related by Burekhardt, as follows : “ A party of Druses on horseback attacked a party of Bedouins in Hanran, and drove them into their encampment, where they were in turn assailed by a superior force, and all killed except one man, who fled. He was pursued by several of the best armed Bedouins ; but his mare, although fatigued, continued her speed for several hours, and could not be overtaken. Before his pursuers gave up the chase, they cried out to

him, promising quarter and safe conduct, and begging that he would allow them to kiss the forehead of his excellent mare. Upon his refusal, they desisted from pursuing, and blessing the generous creature they exclaimed, addressing her owner, 'Go, and wash the feet of your mare, and drink up the water.' This expression is used by the Bedouins to show their great love for such mares, and their sense of the services they have rendered."

It is difficult to select from the numerous anecdotes of the memory shown by the horse. The following is told of a small American horse, named Charlie, who was much attached to his master, and a general favourite with the family. At a short distance from the dwelling-house, which was situated on the head waters of the Susquehanna, was a small, but luxuriant, pasture, where the horse during summer was often permitted to graze. In this pasture were four or five large trees of the sugar-maple species, the remains of a former forest. Though very fine trees of their kind, they were no great ornament, their trunks being long and bare, their heads small, and by no means full of leaves. "Beneath one of these trees, Charlie used to seek shelter, as well from the heat of the meridian sun as from the severe thunder gusts that occasionally ravage that part of the country. On an occasion of this sort, Charlie had taken his stand close to his favourite tree, his tail actually pressing against it, his head and body in an exact line with the wind, apparently understanding the most advantageous position to escape the violence of the storm, and

quite at home, as it were, for he had stood in the same place scores of times. The storm came on, and raged with such violence that the tree under which the horse had sought shelter was literally torn up by the roots. The moment Charlie heard the roots giving way behind him, that is, on the contrary side of the tree from which he stood, and probably feeling the uprooted tree pressing against his tail, he sprang forward, and barely cleared the ground upon which, at the next moment, the tree fell with such a force, that the crash was tremendous, for every limb and branch was actually riven asunder. I have many a time," says his master, "seen horses alarmed, nay, exceedingly frightened, but never in my life did I witness any thing of the sort that bore the slightest comparison to Charlie's extreme terror ; and yet Charlie, on ordinary occasions, was by no means a coward. He galloped, he reared his mane and tossed his head, he stopped short and snorted wildly, then darted off at the top of his speed in a contrary direction, and then as suddenly stopped, and set off in another, until long after the storm had considerably abated ; and it was not until the lapse of some hours that he ventured to reconnoitre—but that at a considerable distance—the scene of his narrow escape. For that day at least, his appetite was completely spoiled ; for he never offered to stoop his head to the ground while daylight continued. The next day his apprehension seemed somewhat abated ; but his curiosity had been excited to such a pitch, that he kept pacing from place to place, never failing to

halt as he passed within a moderate distance of the prostrate tree, gazing thereat in utter bewilderment, as if wholly unable to comprehend the scene he had witnessed the preceding day. After this occurrence took place, I kept this favourite horse several years; and during the summer months, he usually enjoyed the benefit of his old pasture; but it was quite clear, he never forgot on any occasion the narrow escape he had had; for neither the burning rays of the noontide summer sun, nor the furious raging of the thunder-storm, could compel Charlie to seek shelter under one of the trees that still remained standing in his old pasture."

The excellent memory of the horse, together with his general intelligence, assist in forming that docility of character for which he is so remarkable. Attentive and obedient to orders, he learns to do what is required of him with surprising exactness. He can even be brought to perform a series of entertaining tricks, for public amusement. This is well known to those who have seen exhibitions of horsemanship, where the object of entertainment is generally some clever horse who will dance, or rather, keep a sort of measured time with his hoofs; who will ungirth his own saddle, fetch and carry various articles at the request of his master, and even feign death, lying with his limbs extended, and allowing himself to be dragged about as dead, until certain words are pronounced, when he immediately starts upon his feet. These tricks, for which the animal has, no doubt, gone through a laborious training, are less satisfactory than those

proofs of intelligence and docility which he gives untaught. A gentleman in Leeds had a horse, which, after being kept in the stable some time, was turned out into a field where there was a pump well supplied with water. The animal was soon observed getting water from this pump by his own dexterity. For this purpose, he took the handle in his mouth and worked it with his head, using just the same motion which a man would have done. Horses have been often taught to open gates, and go to and from any particular spot by themselves; and Shetland ponies have been noticed feeling their way on boggy land, and actually patting the ground with their fore-feet, to see whether it was firm enough to bear their weight. An anecdote is told of a cart-horse in Fifeshire having become so familiar with the carter's children, as not to move when they were playing near its feet, as if he feared to do them injury. It is even said, that when one of them came in his way as he was dragging a loaded cart down a narrow lane, he took the infant by the clothes with his teeth, and placed it on a bank by the wayside, that it might be clear of the wheels of the cart. This may seem incredible, and we will not vouch for the truth of the latter part of the story; yet the intelligence and docility of even the common farm-horse is very great. He is quite obedient to the call, and understands all the uncouth language by which the carter directs him to stop or go forward, backward, right or left. He well knows his own name, and will not stir when his companions are called, waiting to be summoned by

name. He attends to orders given a hundred yards off, as well as if his master was close by. He distinguishes the different sorts of work he is put to, and soon applies his whole strength and skill to the performance of it. He has a sense of time, and often shows his consciousness that it is nearly time to leave off work. He seems to understand the tones of the voice, whether angry or otherwise, and is quick in distinguishing the approach of the person who feeds him. Some horses appear sensitive to particular musical sounds. An able writer on farming affairs says, "There was a work-horse of my own, when even at his corn, would desist eating, and listen attentively, with pricked and moving ears, and steady eyes, the instant he heard the note low G sounded, and would continue to listen so long as it was sustained ; and another that was similarly affected by a particular high note."

From all that has been said of the docility of the horse, it is plain that we are deeply indebted to that quality in the animal for comforts and advantages too numerous to mention. Without this tractable and obedient disposition, the strength and energy, the fleetness and vivacity of the horse, would be perfectly useless to us. Could man, by his superior skill, subject the animal to his control as a mere drudge, without being able to excite gentle and docile habits, no one would be safe with a creature of such strength and cunning. It is the yielding disposition of this noble animal, and its ready obedience and attachment to its owner, that ensure our safety, and give proof of the value of *docility* in adding to the peace and comfort of mankind.





THE REINDEER, THE HORSE, AND THE CAMEL,

AS EXAMPLES OF DOCILITY.

III. THE CAMEL.

WHILE the north has its examples of docility in the reindeer, and the temperate regions of the earth have the same example in the horse, there is still another pattern of docility quite as remarkable as either of these, in the patient and enduring camel, the inhabitant of sandy and sultry wastes, where there are no cool shades, nor refreshing water-courses, but wide and trackless deserts, scorched by the rays of a burning sun. The natural dwelling places of the camel are, Arabia, the north of Africa, Persia, Southern Tartary, and parts of India; and throughout this large portion of the earth, this animal forms the true riches of the people, and the link by which they are connected with nations dwelling beyond those sultry plains. To the wandering Arab, who dwells in the desert, the services of camels are exceedingly valuable. The poet Collins makes his camel-driver thus address them :

Mute companions of my toils, that bear
In all my griefs a more than equal share,
Here, where no springs in murmurs break away,
Or moss-grown fountains mitigate the day,
In vain ye hope the green delights to know
Which plains more blessed, or verdant vales, bestow;
Here rocks alone, or tasteless sands, are found,
And faint and sickly winds for ever howl around.

The history of the camel can be traced to the earliest ages, and this animal seems to have been, in distant times, as at present, the great means of traversing the desert lands of the East. The earliest mention of the camel in the Scriptures, is in the twelfth chapter of Genesis, where Pharaoh, king of Egypt, is said to have bestowed upon Abram, sheep, oxen, he-asses, men-servants, maid-servants, she-asses and camels. In the twenty-fourth chapter of the same book, the camel is frequently mentioned, and it would appear, that Abraham possessed a considerable herd of these animals. His servant, when setting out for Mesopotamia, to seek a wife for his master's son, "took ten camels of the camels of his master, and departed ;" and when he drew nigh the end of his journey, "he made his camels to kneel down without the city by a well of water." Here it was that Rebekah came to draw water ; and when the servant asked of her to drink, and she complied with his request, she added, "I will draw water for thy camels also, until they have done drinking." A most laborious task this must have been ; and it is interesting to notice, throughout this chapter, the care and consideration evidently bestowed upon these valuable beasts. When Rebekah's brother came out to meet the servant, and to offer the hospitality of his father's house, he said, "I have prepared the house, and room for the camels," saying which he led the man into the house, and "ungirded his camels, and gave straw and provender for the camels;" after which he provided for the comfort of the servant, and the men

that were with him. That camels were employed to bear merchandise by those engaged in commerce, is shown in a later chapter, where the brethren of Joseph are said to have sold their brother to a company of Ishmaelites who "came from Gilead with their camels, bearing spicery, balm, and myrrh, going to carry it down to Egypt." Not only the Hebrews, but the nations surrounding them, became in after times very rich in camels. When the Midianites encamped against Israel, "like grasshoppers for multitude," both they and their camels were without number. The Hagarites, too, were possessed of such immense herds, that the Reubenites took from them in war fifty thousand, with sheep and asses. It appears to have been a custom among the Hebrews, when they went to battle, to adorn their camels with studs and ornaments of gold. "And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks."

The above will be sufficient to show that the camel was in use in very ancient times, and we may now, therefore, consider some of those habits and qualities of the animal which make it so serviceable to man.

The camel seems pointed out for man's use by the power it has of bearing hardships, and of carrying heavy burdens. It is, in the larger breeds, about seven feet high. The legs are long and slender, the body large, and much drawn in at the flanks. The neck is long and bent ; the eyes are large and mild in their expression ; the lips project, but are thin

and flap-like, the upper one being divided, and each part capable of separate motion. The nostrils are in the form of slits, which the animal can open and shut at pleasure, either to inhale the air, or to shut out the burning sand of the desert. On the back is a large hump of a peculiar species of fat. In the Arabian camel it is a single hump, in the Bactrian



THE ARABIAN CAMEL.

camel it is a double one. When the animal is very fat, the hump is in the shape of a pyramid, the base of which extends over the whole of the back. Such animals are only seen among the wealthy Bedouins. The camel's feet are so formed, that the animal treads lightly, and with comfort, on the dry

and shifting soil of the desert. The foot is, in fact, protected by a sort of elastic cushion, covered with hair, and camels therefore make no noise as they move along. A traveller remarks—"What struck me as something extremely romantic and mysterious was the *noiseless* step of the camel, from the spongy nature of his foot. Whatever be the nature of the ground—sand, or rock, or turf, or paved stones, you hear no footfall; you see an immense animal approaching you *stilly* as a cloud floating on air, and, unless he wear a bell, your sense of hearing, acute as it may be, will give you no intimation of his presence." On rough or stony ground, the camel cannot travel with ease or steadiness, and on a moist soil he cannot remain for any length of time without getting inflammation of the limbs. This is one of the principal reasons why the camel has never been made useful in other countries besides his own. He might, perhaps, bear a colder climate as well as many other animals, but he could not endure the moisture of temperate countries, nor the hard roads he would have to travel over.

There are different races of camels, some used entirely for riding, others for bearing heavy loads. The riding camels are called dromedaries, and are swifter in their pace than the other breeds. It has been common to describe a dromedary as a camel with one hump; but this is not correct. There are one-humped and two-humped dromedaries, and one-humped and two-humped camels. The Arabs use the term dromedary for a camel of superior breed trained for riding. There is not any striking differ-

ence in the appearance of the animals; although their owners talk over their several points just as we do those of our horses. But the poor carrier-camel soon becomes galled from the pressure of its burdens, or the bad make of the pack-saddle; it



ORDINARY EXPRESSION OF THE CAMEL.

has also a less animated expression of countenance. Some of the best riding camels are said to have the noble and generous look peculiar to animals of high breed.

Riding on a good camel is by no means an unpleasant way of travelling. One who had the best means of judging on this subject, from long experience of the merits of different camels, says—"They are, perhaps, unequalled by any quadruped for the ease with which they carry their rider, during an uninterrupted journey of several days and nights, when they are allowed to persevere in their own favourite pace, which is a kind of gentle and easy amble, at the rate of about five miles, or five-and-a-half, in the hour." To describe this pleasant ambling pace, the Arabs say of a good camel—"His back is so soft, that you may drink a cup of coffee while you ride upon him." If properly fed every evening,

or in emergency, only once in two days, the strong camel will continue ambling for five or six days.”* This seems to be the natural pace and speed of the swifter camels, and we must not, therefore, listen to all that is said of the extraordinary powers of some of these animals. The Arabs are fond of relating wonderful stories to travellers of the exploits of their camels; but these are not to be fully credited. The gallop is quite unnatural to a camel, and he cannot be urged to it for more than half an hour: a forced trot may be kept up for several hours, and on some occasions the camel has in this way performed twelve miles an hour. Notwithstanding what has been said of the ease and pleasantness of the camel’s paces, it must be owned that all persons do not think alike on this subject. One of our Eastern travellers complains, “ Their long, slow, rolling, or rocking gait, although not at first very unpleasant, becomes exceedingly fatiguing, so that I have often been more exhausted in riding five-and-twenty miles upon a camel than in travelling fifty upon horseback.”

The saddles of riding-camels are often made much like those of a horse, and neatly worked in leather. Sometimes a kind of palanquin of basket-work is fastened to the saddle. It is about five feet long, so that the rider can lie at full length in it. Smaller conveyances of the same kind, placed lengthways on both sides of the camel, are often used by women, who thus ride two on each camel. These convey-

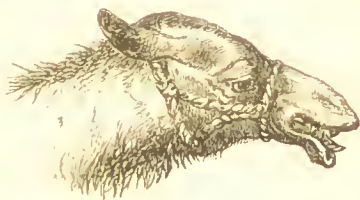
* Burekhardt.

ances are covered in, and the riders sheltered from the sun.

It is a very difficult task to a European to keep his seat the first time of mounting a dromedary. The animal kneels down to receive his rider, and, owing to his strange way of getting up again, the novice can scarcely avoid being thrown off. The camel lifts up his hind-legs very briskly the instant his rider is in the saddle. This throws the man forward, and if he has managed to save himself from going over the animal's head, he is in danger, the instant afterwards, of falling back over his tail; for, when the fore-legs are raised, he has a violent jerk backwards. Each motion is repeated, and it is not till the fourth movement, when the camel is fairly on his legs, that the rider is safe. The experience of a traveller is thus related :—"They placed me on the largest camel I had yet seen, which was nine or ten feet in height. The camels were now all kneeling or lying down, and mine among the rest. I thought I had taken a good hold, to steady myself while he was rising; yet his motion was so heavy, and my strength so far exhausted, that I could not possibly hold on, and tumbled off over his tail, turning entirely over. I came down upon my feet, which prevented my receiving any material injury, though the shock to my frame was very severe. The owner of the camel helped me up, and asked me if I was injured. I told him, no. 'God be praised,' said he, 'for turning you over: had you fallen upon your head, these stones must have dashed out your brains. But the camel,' added he, 'is a

sacred animal, and Heaven protects those who ride on him ! Had you fallen from an ass, though he is only two cubits and a half high, it would have killed you : for the ass is not so noble a creature as the camel and the horse.'"* This idea of the sacred character of the camel seems to be general among all classes of the Moors and Arabs.

The common sort of carrier-camels are usually loaded with about four or five hundred pounds weight for a short journey, and from three to four hundred for a longer journey. Large and well-fed camels can bear a much heavier load, especially for short distances. Much as the Arabs appear to value these animals, they are often cruel in overloading them. The consequence is, that most of them become broken-winded, besides being galled and wounded by the pressure of their pack-saddles



EXPRESSION OF THE CAMEL, UNDER ILL-USAGE.

and burdens. The wounds are healed over by cauterising them, that is, by searing them over with hot irons. Towards the end of a long journey, scarcely an evening passes without this operation being performed on some of the camels ; yet the next morning, the load is again placed on them as usual. However great the pain, the generous animal

* Riley.

never refuses the load, or throws it on the ground. It is only when its strength is quite exhausted from fatigue or hunger, that it refuses to rise. It then cries out, and bears an expression of suffering in its countenance.

The burning with hot irons is too often used, not merely to heal wounds, but as a remedy for other diseases of the animal. Bishop Heber mentions an instance of this, which came under his notice in his journey to Cawnpore. His attention being attracted by the dreadful groans of one of the baggage-camels, he went to the spot, and found two of the camel-drivers engaged in burning the poor animal with hot irons in all the fleshy, muscular, and cartilaginous parts of its body. Having bound its legs so that it could not stir, they had burned six deep notches in the back of its neck; had seared both its cheeks immediately under the eye, its haunches, and head, and were then applying the torturing instrument to its forehead and nostrils. On being asked why they were doing this, the men replied, that the camel had a fever, and would die, if they did not treat it in this manner. The poor animal did die shortly afterwards, and no doubt their tortures hastened its end, though they inflicted them with the best intentions. Among the Bedouins, the camels are all marked with a hot iron, that they may be recovered if lost or stolen. Every tribe and family has its own mark.

Yet the treatment of the camel is, on the whole, kind and considerate. The desire of gain will sometimes make their masters overload them, but they

still show much fondness for their camels, talking to them, or singing to them during the journey, and patting and caressing them when it is over. The camels also appear sensible of this kindness, and attached to their drivers, watching their approach and lowering their heads to greet them. A traveller near Smyrna saw a camel follow his master like a pet dog, and go down on his knees before him, as if inviting him to mount. The docility of the camel is indeed surprising. Trained from an early age to the different tasks required of him, he becomes so tractable and obedient as to give little trouble to his owner. A perfect discipline is established among these animals, and when travelling in companies (called *caravans*) through the desert, each camel knows his own place in the procession, and is so accustomed to exactness and regularity, that he must have the same camel always in front of him, or he does not perform his journey pleasantly. On these occasions the camels travel in single file, and follow each other implicitly, so that everything depends on the leader. At the end of their journey they show no impatience to get rid of their loads. They have been seen to march into a yard in single file, and form a crescent, the first camel then kneeling down to be relieved of its load, while the others wait till it shall come to the turn of each to be disburdened in like manner. Each camel has a particular name, and answers to it readily.

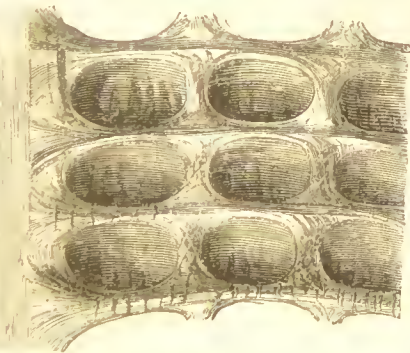
Nothing can more plainly show the docility of the camel than the fact that the idle and luxurious Turks give the name of "camels" to the Armenians,

on account of their patient, industrious habits, which they affect to despise. Camels are indeed the most amiable of creatures: they are remarkably gentle and forbearing towards other animals, allowing goats or asses to share their provender, and almost to take it out of their mouths. Dogs also lie down to sleep amongst them without interruption.

Much has been said about the wonderful power of the camel to bear thirst, or rather to carry a supply of water in the stomach, by which thirst is prevented; but this seems also to have been much exaggerated. "I believe," says Burckhardt, "that all over Arabia four whole days constitute the utmost extent to which camels can stretch the capability of enduring thirst in summer: nor is it necessary that they should be compelled to thirst longer; for there is no territory in the route of any traveller crossing Arabia where wells are farther distant than a journey of three entire days or three and a half. In cases of absolute necessity, an Arab camel might perhaps go five days without drinking, but the traveller must never reckon upon such an extraordinary circumstance, and after the camel has gone three whole days without water, it shows manifest signs of great distress." It has often been stated that in cases of extreme distress, travellers have slaughtered their camels in order to obtain the supply of water in their stomachs. The sensible and accurate writer just quoted does not believe this to be the case. He says: "The last stage of thirst renders the traveller so unwilling and unable to support the exertion of walking, that he continues

his journey on the back of his camel in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature. I have often seen camels slaughtered, but never discovered in the stomachs of any, except those which had been watered on the same day, a copious supply of water."

Another traveller tells us that the camel-drivers ridicule the idea of finding a supply of water in the bodies of these animals, as one which could not be entertained by any one in the least acquainted with their structure.* The cells of the camel's stomach are nevertheless described by many writers as reservoirs for water, and not simply as the means by which the animal ruminates or prepares its food for digestion. Their large size has probably been the cause of this opinion respecting their use.



CELLS OF THE CAMEL'S STOMACH.

The many amiable qualities of the camel, and the great use it is of to its owner, must make it a very

* Bourchier.

painful thing to leave it to die in the wilderness. But this must be the case whenever the poor animal sinks through fatigue, and is unable to proceed with its load. The driver may generally know whether a camel is in a fit condition to undertake a long journey, by examining the state of the hump on its back. Should this be well furnished with fat, he feels confident that his camel will endure much fatigue, even with a very moderate allowance of food ; should it be small, the case is doubtful, and, even with a good supply of food, the animal may sink beneath his heavy burdens. After a long journey the hump has almost entirely disappeared, and it requires three or four months of rest and good nourishment to restore it. All the other parts of the body gain flesh first, and then the hump begins to increase. When the animal is losing flesh, all the other parts first become meagre, and the hump goes last. A few days' rest and nourishment will make an evident improvement in the camel—a few days' travelling without food will reduce it to a skeleton. When a camel becomes so exhausted during a journey as to sink down, and be unable to proceed, either with its burden or without it, his driver often leaves him to his fate, fastening his fore-legs together, that he may not prolong his sufferings by creeping about and procuring a few stunted plants of the desert. The cries of these poor abandoned camels, when the caravan leaves them, are said to be among the most heart-piercing that are uttered by any animal. It would better accord with our ideas of mercy to deprive the crea-

ture of life at once than to leave it thus to suffer the pangs of starvation under a burning sun. Sad indeed that such should be the end of faithful servants, whose gentle and devoted natures might seem to claim considerable kindness in their old age from him whom they have served so well. These animals live about forty years, but after twenty-five or thirty their strength begins to fail. The young camel is not full grown before its twelfth year.

We have spoken of the caravan or assemblage of merchants and other passengers, who unite to cross the desert at the same time. These caravans frequently consist of as many as three thousand camels, and several hundred men, and the whole of the proceedings are conducted with the greatest regularity. A large caravan is composed of five distinct companies, each having its guide. This person generally belongs to some powerful Arabian tribe, and is expected to be fully acquainted with the situation of the different wells in the desert, to know where hostile tribes are likely to be met with, and also where and at what season the terrible simoon, or hot wind of the desert, prevails.

Every preparation for the journey having been made, and the camels laden with goods and waterskins, the caravan sets forward on its march. In Asia, an ass, bearing a tinkling bell, walks at the head, and the camels follow one by one. Frequently the camels are also provided with a large bell, which produces a soft and pleasing sound; at other times they are cheered by the songs of their drivers. These, it is said, will make them quicken their

steps, even when much fatigued. The reason of their travelling in single file, is, that if any of the loads get out of order, they can be adjusted by leading the camel out of the line, without stopping those behind ; but when the camels are arranged in a wide extended front, as is the case in Egypt, an accident to one in the centre is the means of stopping the whole caravan. The leading camel controls the movements of all the rest, and if his rider be indolent or neglectful, the whole caravan comes to a full stop, or is led astray. Unless excited by the voice of its rider, the camel gradually slackens its pace until it stands still to rest. Sometimes the driver falls asleep, when the animal either follows its own course, or takes the opportunity of resting. The halting places on a journey are chosen, if possible, where brakes and bushes abound, among which the camels may browse, while their drivers smoke their pipes, or go to sleep. The camels do not wander from the spot, but are ready to renew their labours at a moment's notice. The haltings are for about two hours at noon, but the principal feeding-time of the camels is in the evening. They stop about an hour before the sun goes down, and renew their journey in the morning twilight. When the caravan is about to pass a sterile district, the drivers force their camels two or three days before starting, to swallow three times the usual quantity of millet, and the construction of the stomach enables them to ruminate upon it during a very long march. Some of the plants of the desert are of so prickly a nature as to be compared to spears and daggers.

The traveller, whose feet are sometimes wounded by them, would be ready to consider them worse than useless did he not see the camels quietly browsing upon them. Their teeth are adapted for tearing hard substances, as well as for cropping the tenderest grass, and they are thus fitted for whatever pasture they may happen to meet with. The camel will, indeed, eat every kind of vegetable, and will even distend its stomach with mineral substances when wholly without food.

A most necessary part of the lading of the camels in a caravan consists of the water-skins, of which every camel generally bears one in addition to his other baggage. The quantity of water used by so large a body of persons is very great; for besides that required for washing, cooking, &c., no small portion is needed to allay the thirst of men travelling beneath a burning sun, and living upon farinaceous food. There is a sort of etiquette observed throughout the caravan, which prevents an individual, however thirsty, from applying to the water-skin, except when the whole caravan halts for a few minutes for that purpose. To break through this rule, exposes a man to be considered effeminate, and to be told, jeeringly, that his mouth is tied to that of the water-skin. In passing through the desert, the travellers often find the accustomed fountains dried up, and have to press forward in search of some other well, where they may obtain a supply. It is at this time that the camels are often the means of saving a whole caravan from destruction. Their sense of smelling is remarkably

acute, and, when long deprived of water, they will snuff the air, and discover it at the distance of two miles. The stations, or halting places, for the camels, are mostly dependent on the presence of water. They are in general from sixteen to twenty-four miles apart. The camels' loads are often increased before entering the towns or stations, where duties are levied according to the number of loaded camels. To evade these, the loads of three camels are packed upon two, until they have passed the custom-house.

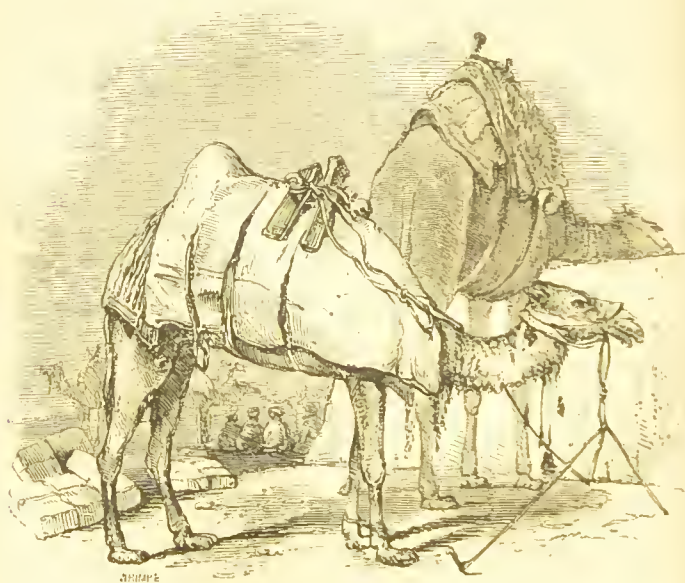
Besides the use of the camel, in thus conveying travellers and merchandise across those immense deserts, which could not otherwise be traversed, we must remember the exceeding value of this animal to the Arabs themselves. It answers the purposes to them of horses, cows, and sheep. It is not wonderful that they should consider it a sacred animal, and a gift from Heaven. One of them, when speaking of camels' milk, said, "It is the produce of a sacred animal, and it causes long life: those who live on nothing else are free from disorders of every kind. But only carry the same people off the desert, and let them live on meat, bread, and fruits, they then become subject to pain and sickness, and live out only half their days." The manufacture of camels' hair into coarse cloth, for garments and tents, is the only mechanical art practised by the Arabs. The hair is easily pulled off the animal in autumn, and is spun with a hand-spindle. In order to weave it, they drive two rows of pegs into the ground, wrap the yarn round them, and begin their

work by running a kind of wooden sword through the yarn, under one thread and over another, in the manner of darning. This sword they never part with, and it appears as if used for ages. They next put up the sword sideways, pull the work tight, and beat the whole together. The pieces of cloth thus made are sewed together with the same kind of twine, through holes made with an iron bodkin. If the cloth is designed for a tent, short crooked sticks are fastened to the corners: these answer the purpose of loops; and the cloth being spread out and stretched, is fastened to stout pegs, driven into the ground with a smooth stone, which answers the purpose of a hammer. The middle of the tent is then raised by means of a wooden block in the centre, having its top rounded like a bowl. In the larger tents, a pole, eight or ten feet high, is used, instead of the block; and a curtain, or carpet, of camels' hair, is so suspended as to separate the tent into different apartments.

The camel affords to these simple sons of the desert, shelter, food, and clothing. They feed on the flesh; they drink the milk; make clothes and tents of the hair; saddles, belts, sandals, and buckets of the hide. In the camel they find a means of conveyance for themselves and families, a shelter from the whirlwinds of the desert, and a pillow for their wearied heads. Camels couched in a circle round their masters, form a fence, as well as a place of repose; and, assembling their families and property within this living entrenchment, the Arabs obstinately defend themselves against their enemies.

In the prayers of this people, their camels are not forgotten. Whatever their occupation, they never neglect to offer up their morning, noonday, and evening prayers, imploring the Almighty to send rain on the earth, and cause food to grow for their camels, and to keep them, as well as their own families, under his especial care.

Thus, in the cases of the reindeer, the horse, and the camel, we have seen remarkable exhibitions of a submissive and teachable spirit. The elephant affords another equally remarkable example of the same quality; but in this animal docility is united with such extraordinary sagacity and intelligence, that we prefer taking it as an example of the latter qualities, in a separate notice.



METHOD OF TETHERING CAMELS.





THE INDIAN ELEPHANT. MALE AND FEMALE AND YOUNG

THE ELEPHANT, AS AN EXAMPLE OF SAGACITY.

THE various qualities which render many of the lower orders of creation so useful to man, are displayed in a high degree in the ELEPHANT. In him may be noticed the fidelity of the dog, the patient endurance of the camel and the reindeer, and the docility of the horse, while in strength, in bulk, and in long life he greatly excels them all. It is the union of many valuable qualities that constitutes the SAGACITY of the elephant, which in the service of man becomes extended and improved, and displays itself in courage, prudence, coolness, and obedience. At the same time he has a great command of temper, is mindful of kindnesses, and, unless injured, gives no one any cause to fear him.

If these qualities were constantly exercised by man, if he were faithful in every trust; patient under every trial; easily led by his lawful governors and teachers; if he had courage to resist evil; prudence in the management of his affairs; coolness in choosing the best course on difficult occasions; if he could restrain his temper, be grateful for acts of kindness, and thus secure the love and respect of

all, and be feared by none ; if he could do these things, he would, indeed, be truly wise and happy.

The part which the lower animals have to perform in the great scheme of creation is small and insignificant compared with that of man, and their faculties are admirably adapted to the place they occupy. The domestic animals learn from their birth to submit to the will of man ; and if caught wild, as in the case of the elephant, they soon accommodate themselves to his will, and exhibit those valuable qualities which may well excite our gratitude and admiration. Man, as an immortal being, has far higher duties and responsibilities than those of the lower animals, and is capable of attaining a position which they can never reach ; yet while they perform their part in life (small and insignificant though it be) with so much integrity, man is inconstant and irregular, frequently neglecting his duty, following after evil in every shape, and seldom capable of a long continuance in well-doing. Such reflections must evidently have occurred to the inspired writers of the following passages :—" The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider." *Isaiah* i. 3. " Yea, the stork in the heaven knoweth her appointed times ; and the turtle and the crane and the swallow observe the time of their coming ; but my people know not the judgment of the Lord." *Jer.* viii. 7.

No collection of animals, either in Zoological Gardens, or travelling menageries, can be considered as complete unless provided with an elephant. The

gentleness and intelligence of this bulky creature always make him a favourite; and there are probably but very few of our readers that have not had an opportunity of witnessing his performances. Those who have not enjoyed this advantage will gain a better idea of his form from a picture than from a written description. The height of this animal when full grown varies from seven to twelve feet; the female seldom exceeding eight feet. The skin is usually of a dusky grey or black, with scattered hairs, but on the top of the head the hair is thick, and resembles hog's bristles. The skin of the elephant in confinement has a chapped or cracked appearance; but when the animal is in good health and enjoying freedom in its proper climate, the skin is smooth and soft, and sensitive to the touch. In the confined state also, the skin appears loose and wrinkled, as if too big for its owner; but in a state of nature it fits tolerably tight, and there is considerable plumpness in the appearance of the animal. The huge body is supported on four stout massy legs, while an enormous head seems to rise at once from the shoulders, without any neck. There is a neck, but it is exceedingly short, well adapted for strength and firmness, such, indeed, as the great weight of the head requires. The skull alone is often as much as four men can carry, and the ivory tusks greatly increase the weight. Those of some of the Indian elephants vary from 70 to 100 pounds each, but those of the African species are far heavier, varying from 100 to 350 pounds each. The eye is small in proportion to the size of the animal, but it

is bright and expressive. The ears are large, and hanging ; but smaller in the Indian than in the African species ; indeed, in the latter they are sometimes so large that at the Cape they are used as sledges. The body is thick in proportion to its length, and considerably arched in the back, which gives the animal great strength in carrying burthens. The toes of the feet are not visible, but there are five short flat nails on each of the fore-feet, and four on each of the hind ones. The feet and legs appear to be stiff and awkward, and it was long supposed that

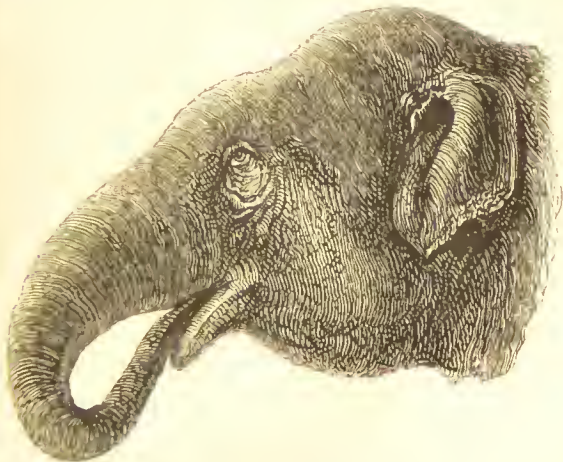


ELEPHANT LYING DOWN.

the elephant was unable to bend its legs or to lie down ; but the fact is, that they are very nimble ; they will beat the swiftest horse in running, and

walk up and down footways into ravines where camels cannot pass, and where horses find difficulty. The tail is slender, and nearly naked, except at the point, which is furnished with a tuft of bristles, as shown in the cut at p. 181.

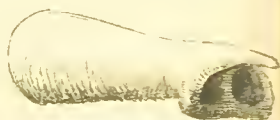
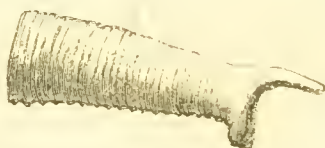
But the most remarkable organ is the proboscis or trunk, which distinguishes the elephant from all other animals, and is, next to the human hand, the most extensively useful contrivance in the whole animal kingdom. This proboscis is an extension of the upper lip or snout of the animal, of a tapering form, sometimes extending eight feet in length. It is hollow all along, but with a partition running from one end of it to the other ; so that though outwardly it appears like a single pipe, it is in-



METHOD OF CONVEYING FOOD TO THE MOUTH.

wardly divided into two. These two tubes answer the purpose of nostrils, through which the animal breathes, and with which it can draw up water, and

spout it to a considerable distance. The trunk also serves the purpose of a drinking horn : for, after drawing up water into it, the animal bends the extremity downwards and inwards, and blows the whole contents into the mouth. The extremity of the trunk is furnished on the upper side with a sort of rounded lip, which serves the purpose of the fingers of the human hand, while on the underside is a projection something like a thumb, and almost as useful. This arrangement serves as a hand for grasping, and also as a feeler ; by its means the elephant can pick up a pin, a coin, or other small object, with the greatest ease. There is some difference in the form of the end of the trunk in the male and female, which will be seen in the figures of the two. The

(1) *Male.*(2) *Female.*(3) *Profile.*

END OF THE TRUNK.

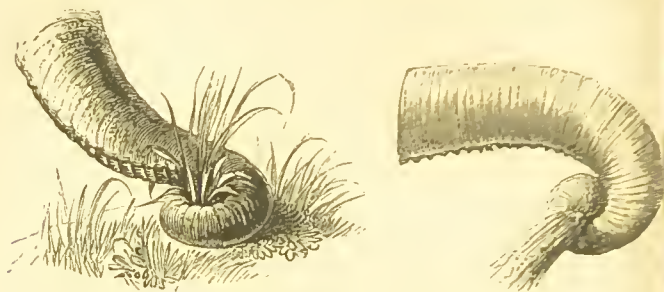
body of the trunk is made up of an immense number of muscles, amounting in number, according to Cuvier, to about forty thousand, all of which are under the control of the animal, and being disposed in a variety of directions, provide for that flexibility

which is so remarkable in this organ. The creature can actually curl it so as to employ it as two hands, and it has been taught to hold a bottle by a curl of the trunk, while it extracted the cork with the extremity; after which it poured the contents into its mouth without spilling a drop. The trunk is also a very powerful instrument, acting with great force, especially when it curls round on the under side, which is furnished with little projections like the feet of a caterpillar, which no doubt increase the sensibility of the touch as well as the firmness of the hold. With this instrument the animal can tear down a strong branch from a tree, lift a heavy weight, or strike a very severe blow. But he seldom uses it as an offensive weapon, and is particularly careful not to injure it, knowing that his safety and means of procuring food depend upon the soundness of this organ. When threatened with an attack from the tiger, he either curls up his trunk or raises it high in the air, while he endeavours to run the enemy through with his tusks, or crush him by his weight. With the trunk the elephant gathers his food, sucks up his drink, and also sprinkles his body with water, and collects dust, which he throws over his skin to disperse the flies which annoy him.

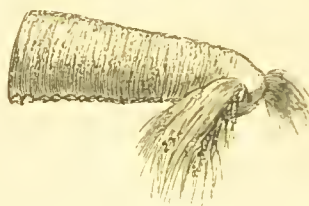
Some of the various methods of using the trunk in collecting food will be seen from the following figures.* M. Houel, at one of his numerous visits

* These and most of the other figures in this Chapter are from the minute account of the two elephants which the French conveyed from Holland to Paris, in the year 1802, published by M. Houel, a French artist.

to the two elephants, says, " One of the elephants, seeing me look at him attentively, stretched out his trunk, as if to ask for something to eat. I looked



METHOD OF GATHERING LONG HERBAGE.



METHOD OF HOLDING HERBAGE.

about, and having found a bunch of carrots, picked out the smallest, and gave it him. He noticed my intention, and made me understand that so small a carrot did not deserve the trouble of folding his trunk in order to carry it to his mouth ; for he took the carrot with his finger, and immediately passed it behind the *thumb*, turning back the latter so as to hold it securely. He then extended his trunk for another supply. I gave him another small carrot, which he put into the same place as the first ; I gave him another, and then he bent hi

trunk, and put all three into his mouth. On giving him larger earrots he united two for a mouthful, but the largest of all he took in single."



METHOD OF HOLDING A CARROT.

The tusks of the elephant form the beautiful substance called *ivory*; they are two in number, and vary much with the age and sex of the animal. In the females the tusks are much smaller than in the males; and it is not till the female is several years old that they project beyond the mouth. Young elephants have *milk* tusks, which drop when the animal is about fifteen months old, and soon after the permanent tusks begin to appear, and are not shed during the animal's life. The rest of the teeth are well adapted for bruising the harder portions of the vegetable diet upon which elephants feed.

The senses of this bulky creature are remarkably lively, especially those of smelling and hearing. As elephants seek their food among thick woods and high jungles, and yet live together in troops, they depend more upon hearing and smelling than upon sight for keeping together. The eye is unusually small, and is hence little liable to injury among the thickets where the animal feeds; but though small, it is by no means imperfect, although its range does

not extend above the level of the head. The animal's exquisite sense of feeling and of smelling supplies any deficiency in this respect, and enables him to seek out and gather food from trees, to detect the presence of companions, and the tracks of concealed enemies.

The sure-footedness of the elephant is supposed to proceed from its perfect sense of hearing. When an elephant comes to a bridge, he tries the strength of it by his foot, and if his ear is not satisfied with the manner of vibration, nothing can induce him to pass over it. Mr. Corse relates that a tame female elephant, who had a bantling, was occasionally sent out with other elephants for food, without the young one being allowed to follow. She was not in the habit of pining after her bantling, unless she heard its voice; but frequently, on the road home when no one could distinguish any sound whatever she pricked up her ears, and made a noise expressive of having heard the call of her young. This occurring frequently, attracted Mr. Corse's notice and made him, at the time when the female elephant used such expressions, stop the party, and desire the gentlemen to listen; but they were unable to hear anything till they had come nearer to the place where the young elephant was kept.

Elephants communicate with each other by the voice, in a very expressive way. They utter three cries. The first is rather clear and shrill, like the sound of a trumpet; it is produced by the trunk and expresses pleasure and good humour. The second is a growl or groan, issuing from the



THE AFRICAN ELEPHANT.

mouth, and is the cry of hunger, or an intimation to the rest when one has come upon an abundant supply of food. The third sound is the cry of danger; and is like the roaring of a lion: it is the war-cry by which the animal begins the fight, or calls his companions to his aid.

There are two living species of the elephant, the *Asiatic* and the *African*. The Asiatic elephant differs from the African species, not only in its greater size, and in the form of its skull and teeth, but also in the comparative smallness of the ears, the paler brown colour of the skin, and in having four nails on the hind feet, instead of three. In the African species the head is rounded; the front convex, instead of concave, the ears very large, and the tusks of great size.

The elephant inhabits forests along the borders of rivers, and well watered and fertile plains, and green savannahs; where the trees never cease to offer their succulent shoots, which he crops with his lithe proboscis; where vegetation is always luxuriant, and the grass is kept fresh by constant springs. A passage in the book of Job, which has been applied to the Hippopotamus, is considered by some learned men as referring to the elephant, whose natural haunts it describes with great accuracy—"He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about." Job xl. 21, 22.

A herd of elephants browsing in calm security, in the secluded depths of the forest, or on the banks

of a river, in some retired valley, is a very noble sight. Such a scene has been beautifully described by Mr. Pringle, from whom we select the following abridged account. The African elephant is here referred to, inhabiting an extensive tract called the "Neutral Territory," in a portion of Cape Colony in which the colonists were forbidden to hunt, and hence the wild animals had resorted to it in vast numbers. The upper part of this extensive tract is an exceedingly wild and bewildering region, broken into innumerable ravines, encumbered with rocks, precipices, and impenetrable woods and jungles, and surrounded on almost every side by lofty and sterile mountains. "During our first day's journey, we saw many herds of large animals, but no elephants; but in the course of the second day, as we pursued our route down the valley of the Koonap River, we became aware that a numerous troop of these gigantic animals had recently preceded us. Foot-prints of all dimension, from eight to fifteen inches in diameter, were everywhere visible; and in the swampy spots on the banks of the river, it was evident that some of them had been luxuriantly enjoying themselves by rolling their unwieldy bulks in the ooze and mud. But it was in the groves and jungles that they had left the most striking proofs of their recent presence and peculiar habits. In many places paths had been trodden through the midst of dense thorny forests, otherwise impenetrable. They appeared to have opened these paths with great judgment, always taking the best and shortest cut to the next open savannah, or ford of

the river ; and in this way they were of the greatest use to us, by pioneering our route through a most difficult and intricate country, never yet traversed by a wheel-carriage, and great part of it, indeed, inaccessible even on horseback, except for the aid of these powerful and sagacious animals. In most places the great bull elephants always march in the van, brushing through the jungle, as a bullock would through a field of hops, treading down the thorny brushwood, and breaking off with his proboscis the larger branches that obstruct his passage ; the females and younger part of the herd follow in his wake in single file ; and in this manner a path is cleared through the densest woods and forests, such as it would take the pioneers of an army no small labour to accomplish.

“ Among the groves of mimosa trees, which were thinly sprinkled over the grassy meadows along the river margins, the traces of the elephants were not less apparent. Immense numbers of these trees had been torn out of the ground, and placed in an inverted position, in order to enable the animals to browse at their ease on the soft and juicy roots, which form a favourite part of their food. I observed that, in numerous instances, when the trees were of considerable size, the elephant had employed one of his tusks, exactly as we should use a crow-bar—thrusting it under the roots to loosen their hold of the earth, before he could tear them up with his proboscis. Many of the larger mimosas had resisted all these efforts ; and indeed, it is only after heavy rains, when the soil is soft

and loose, that they can successfully attempt this operation.

“ While we were admiring these and other indications of the elephant’s strength and sagacity, we suddenly found ourselves, on issuing from a woody defile, in the midst of a numerous herd of these animals. None of them, however, were very close upon us ; but they were seen scattered in little clumps over the bottom and sides of a valley, two or three miles in length ; some browsing on the succulent *spek boom* which clothed the skirts of the hills on either side ; others at work among the mimosa trees, sprinkled over the low and grassy savannah. As we proceeded cautiously onward, and some of these parties came more distinctly into view, (consisting, apparently, in many instances, of separate families—the male, the female, and the young of different sizes), the gigantic magnitude of the leaders became more and more striking. The calm and stately tranquillity of their deportment, too, was remarkable. Though we were a band of about a dozen horsemen, including our Hottentot attendants, they seemed either not to observe, or altogether to disregard our march down the valley.”

When Bishop Heber was travelling in India, he was made aware of the presence of elephants, by their cry. He says, “ A sound struck my ear, as if from the water itself on which we were riding, the most solemn and singular I can conceive. It was long, loud, deep, and tremulous, something between the bellowing of a bull, and the blowing of a whale ; or perhaps most like those roaring buoys which are

placed at the mouths of some English harbours, in which the winds make a noise, to warn ships off them. ‘Oh,’ said Abdallah, ‘there are elephants bathing; Daeaa much plaee for elephant.’ I looked immediately, and saw about twenty of these fine animals, with their heads and trunks just appearing above the water. Their bellowing it was which I had heard, and which the water conveyed to us with a finer effect than if we had been on shore.” The elephant is very fond of the water, and crosses rivers without difficulty. If the bed of the stream



ELEPHANT BATHING.

is hard, and the water not too deep, he walks across; but in such mighty rivers as the Ganges, and the

Niger, he swims, and as, from his enormous weight, his body is sunk so deep as often to be entirely concealed, he feels perfectly safe with the tip of the trunk exposed at the surface, for the purpose of breathing. The elephant is very fond of paddling about in the water, and will frequently fill his trunk and squirt it over his body. He is also fond of the ooze and mud of swamps and marshes, and rolls and wallows in the mire, covering the whole of his body with mud. This is done as a protection from the scorching sun of his native regions, as well as from insects; for although the elephant belongs to the class of *thick-skinned* animals, yet, thick and coarse as the skin is, it is extremely sensitive. The creature also draws from its throat, by the aid of its trunk, a copious supply of saliva, which it spirts with force over the skin; and may often be seen fanning itself with a large bough, which it uses with ease and dexterity. This habit of the elephant has been described by Southey, in the following beautiful passage :—

Trampling his path through wood and brake,
 And canes which crackling fall before his way,
 And tassel-grass, whose silvery feathers play,
 O'ertopping the young trees,
 On comes the elephant, to slake
 His thirst, at noon, in yon pellucid springs.
 Lo! from his trunk upturn'd, aloft he flings
 The grateful shower; and now,
 Plucking the broad-leav'd bough
 Of yonder plume, with waving motion slow,
 Fanning the languid air,
 He waves it to and fro.

Such is the elephant in the natural state. His

great size, strength, and sagacity enable him to live in perfect security in the haunts of the most bold and ferocious beasts of prey, and the most formidable reptiles. He is safe from the paw of the tiger, the jaws of the alligator, and the crushing folds of the python ; but he is no match for man, even in the lowest state of civilization. The savage digs a pit, and covers it with green boughs ; the elephant falls into it, and his very weight and strength serve to destroy him. The Kaffres of Southern Africa are skilful in hunting the elephant, and their hunts will last for days, and even weeks. The hunters assemble in the favourite haunts of the elephant, and seek for the recent track of these animals. They can tell whether a foot-print is one, two, or three days old, and, consequently, whether the elephants are near or distant : if near, they follow the tracks with noiseless, stealthy pace, now half concealed in the under-wood, now creeping through tangled thickets, and now bounding forward, and uttering a shrill scream of triumph. In stealing upon their prey they take advantage of every bush, rock, or inequality of ground ; they crouch from view, keeping below the wind, to prevent discovery from the animal's accurate sense of smell ; and when all these arts fail, and the beast rushes forward upon his pursuers, they set fire to the high dry grass and brushwood, and retire in safety behind its dazzling flame. When at length the animal sinks under the wearying effect of long pursuit, and from loss of blood flowing from innumerable petty wounds, the Kaffres approach him with superstitious awe, and excuse themselves from

any blame in his death, declaring gravely that the thing was entirely the effect of accident ; while, to atone for the offence, or to deprive him of all power, they cut off the trunk, and solemnly bury it, exclaiming repeatedly during the operation, " The elephant is a great lord, and the trunk is his hand." In Africa the elephant is hunted chiefly for the sake of his tusks ; but his flesh supplies a village with food for weeks. The elephant's foot is said to form a dish fit for a king.

In India the elephant is valued for much higher purposes, all his excellent qualities being brought into use among mankind. In that country the wild elephant is reduced to the service of man with an ease and rapidity which show how complete is the subjection of the animal world to the will of him to whom it was given to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26.

There are various methods of capturing wild elephants, the most important of which is the hunt, which is usually carried on by the government for the supply of these animals for the service of the state. A premium of about 3*l.* sterling is allowed for each elephant caught. A party of about three hundred persons, many of whom are experienced elephant catchers, seek the forest, and having discovered a herd, they surround it in small parties of three men in each, at the distance of twenty or thirty yards from each other, thus forming an

irregular circle, in which the elephants are inclosed ; each party lights a fire, and clears a foot-path to the station that is next him, by which a regular communication is soon formed throughout the line. The superintendents are constantly going round to see that the people are alert at their posts, and, if necessary, to order reinforcements to any particular spot. The day and the next night are spent in keeping watch by turns, and early next morning one man is detached from each station to form another circle in the direction where they wish the elephants to advance. This being done, the people nearest the new circle put out their fires, and file off to the right and left, to form the advanced party, thus leaving an opening for the herd to advance through. The people from behind now begin shouting, and making a noise with their rattles, drums, &c., to cause the elephants to advance ; and as soon as they are got within the new circle the people close up, take their proper stations, and pass the remaining part of the day and night as before. In the morning the same process is repeated, and in this manner the herd advances slowly in that direction where they find themselves least incommoded by the noise and clamour of the hunters, feeding, as they go along, upon branches of trees, &c. If they suspected any snare they could easily break through the circle ; but the inoffensive animals, going merely in quest of food, and not seeing any of the people who surround them, and who are concealed by the thick jungle, advance without suspicion, and appear only to avoid being pestered by the noise. In their wild

state elephants seem most afraid of fire, and will seldom venture near it; accordingly, the first thing the hunters do, on occupying a new station, is to kindle a fire, which, being supplied with green bamboos, makes a loud crackling noise, and serves to deter the elephants from coming near. Should they advance the alarm is given, and all the people immediately make a noise, and use their rattles, which keeps them at a greater distance. In this manner they are gradually driven into the inclosure where they are to be secured.

This inclosure, called a *Keddah*, is of immense size; it is formed of strong beams, and is connected with a second, and even a third inclosure, of smaller size, made of such strength as to resist the force even of the elephant. The inclosure into which the herd is last driven has a narrow outlet, allowing room for the passage of one elephant only at a time. The chief difficulty is to get the herd to enter this prison. Although the palisade is concealed, and the entrance made to look as natural as possible, the leader often hesitates, and will turn back, whereupon the whole herd rush upon their pursuers; the circles of men have again to be formed, and the tedious process of driving them slowly onward has to be repeated; but if the leader enter the gateway the whole herd follows. As soon as they are fairly inclosed, fires are lighted at the entries and other parts, to prevent the elephants from returning. The hunters from without then make a terrible noise by shouting, beating of drums, firing blank cartridges, &c., to urge the herd on to the next inclosure. The

elephants, finding themselves ensnared, scream and make a noise ; but seeing no opening, except the entrance to the next inclosure, and which they at first generally avoid, they return to the place through which they lately passed, but find it strongly barricaded, and a fire burning. Wherever they turn, they find themselves opposed by burning fires and noise, except towards the entrance of the second inclosure. They, therefore, advance to it, and, as the passage through this seems to promise escape from their persecutors, the leader enters, and the rest follow ; the gate is instantly shut, and strongly barricaded by people, who are stationed on a small scaffold immediately above it ; fires are lighted, and the same discordant din kept up until the herd is secured in the last inclosure. Being now completely surrounded on all sides they become desperate, and, in their fury, advance frequently to the ditch which surrounds the inclosure, in order to break down the palisades, blowing out their trunks, screaming louder and shriller than any trumpet, and sometimes grumbling like the hollow murmur of distant thunder ; but wherever they make an attack they are opposed by lighted fires, and by the noise of the hunters. At length becoming weary and thirsty, they have recourse to the water which has been let into the ditch for the purpose ; they quench their thirst, and squirt the water over their bodies but continue sulky, and seem to meditate an escape. Meanwhile the hunters build huts around them, close to the palisade ; watchmen are placed, and every precaution used to prevent their breaking through.

After a few days the door of the outlet is opened, and one of the elephants is enticed out, by having food thrown first before, and then gradually further on into the passage, till the elephant has advanced far enough to admit of the gate being shut. Above this gate two men are stationed on a small scaffold, who throw down food. When the elephant has passed beyond the door they give the signal to a man, who, from without, shuts it, by pulling a string, and they secure it by throwing two bars across it, on either side, thus ; X. Other precautions are taken to prevent the doors being broken, and for strengthening the narrow outlet in which the elephant is now confined. It is so narrow that he cannot turn in it ; but, as soon as he hears the noise of shutting the gate, he retreats backwards, and endeavours to force it, but is unable to do so. Finding his retreat thus cut off he advances, and exerts his utmost force to break down the bars, by running against them, screaming and roaring, and battering them with his head, retreating and advancing with the utmost fury. He is allowed to waste his strength in this way, and then strong ropes with running nooses are thrown down, and, as soon as he puts his foot within a noose, it is immediately drawn tight, and fastened to the palisade. When all his feet have been made fast, his hind legs are tied together ; ropes are then passed in various directions round his body, so as to form a strong harness. While all this is being done other hunters stand before the gate of the passage, tickling his trunk, and diverting his attention with a spike, or a branch

of cocoa-nut leaves, or sugar-canes. Should he prove restive, and seize the ropes with his trunk or teeth, the hunters goad him with sharpened bamboos, so as to make him quit his hold. As soon as he is properly secured, the ends of the two cables, which were fastened round his neck, are brought forward to the outer end of the outlet, where two tame elephants, which are trained to the business, are waiting, and to them these cables are made fast. After everything is prepared, the door at the end of the passage is opened, the ropes that tied his legs are unfastened, and he is drawn out. If the elephant is not very unruly, it is sufficient to place him between two large trees, about thirty or forty feet distant from each other, to bind his legs close together, and to tie them firmly against one of the trees; also, to bind one fore-leg, to which greater liberty is given by the length and slackness of the cordage. The two tame elephants are then disengaged from the wild one, and conducted back to take charge of another captive. This is a very trying moment to the wild elephant. While guided by the tuition, and soothed by the society of his subjugated brethren, he remains tranquil and quiet, appearing to forget his sorrows, and to gather fortitude under his sufferings; but, as soon as his companions march away, finding himself closely bound, a solitary and helpless prisoner, he breaks out into a roaring which makes the forest tremble, and, in the fury of his grief, frequently falls a sacrifice to the exertion which he makes in trying to regain his liberty. During this period, cocoa-nut

leaves and plantain-trees, are brought to him for food. In the agony of distress he tosses them contemptuously away, or tramples them with indignation under his feet. The cravings of hunger, however, will, after a while, induce him to eat, and he does so at first with great reluctance, but becomes gradually more resigned, and, after some hours, will feed heartily.

Whole herds of elephants are taken captive in this manner; but occasionally, a small party of hunters endeavour to seize the males, which often sally forth from the forests alone, in search of richer provisions. The hunters are assisted by female elephants, well trained for the purpose, and at evening they advance towards the places where the wild elephants feed. When the nights are dark, the stragglers are discovered by the noise they make in cleaning their food, by whisking and striking it against their fore-legs, but by moonlight they can be seen from some distance. The trained elephants advance cautiously, feeding as they go along, so as to have the appearance of wild elephants that have strayed from the forest. When the wild one perceives them approaching, if he takes the alarm and is viciously inclined, he beats the ground with his trunk, makes a noise, and shows evident marks of displeasure, whereupon the tame elephants retreat. But he usually allows them to approach very near, and the hunters conduct two of the decoy elephants, one on each side, close to him, making them press gently against his neck and shoulders. The third elephant then comes up, and places himself directly

across his tail. While these three are engaging the attention of the wild elephant, the fourth decoy elephant is brought near with ropes, and proper assistants, who immediately begin to tie his legs, and otherwise secure him. It generally takes about twenty or thirty minutes to put on these ropes, during which the utmost silence is observed, and the hunters, who keep flat upon the necks of their elephants, are covered with dark-coloured clothes, so as not to attract the notice of the captive. In the mean time, the decoys do all they can to engage his attention; and he is so firmly secured by the pressure of the tame elephants on each side, and by the one behind, that he can hardly turn himself, or see any of the people who are engaged in securing him. In case of accidents, however, should he break loose, the people can always mount upon the backs of the tamed elephants by means of a rope that hangs ready for the purpose, and thus get out of his reach. When his hind legs are properly secured, they leave him to himself, and retire to a small distance; but as soon as the tame elephants go away, he attempts to follow them, but finding his legs tied, he is roused to a proper sense of his situation, and retreats towards the forest. The hunters and their assistants now follow at a moderate distance, and as soon as the wild elephant passes near a stout tree, they make a few turns round it with the long cables that are trailing behind him. His progress being thus stopped, he becomes furious, and exerts his utmost force to get free. When he has exhausted himself, the trained elephants are



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again brought up, and gradually get him nearer to the tree, while the people tie him still more securely. With the assistance of the tame elephants he is harnessed, and conducted to his proper station, where he is left in charge of a keeper, who is appointed to attend and instruct him, and four or five inferior servants, in order to assist, and supply food and water, till he becomes sufficiently tractable to fetch his own food.

The first object of the keeper is to gain his confidence, and, for this purpose, he constantly supplies him with food, and soothes and caresses him in various ways. But sometimes he finds it necessary to threaten, and even to goad him with a long stick pointed with iron ; but more generally he coaxes and flatters him, scratching his head and trunk with a long bamboo, split at one end into several pieces, and driving away the flies from any sores occasioned by the hurts and bruises he got by his efforts to escape. The keeper also keeps him cool, by squirting water over his body. In a few days he advances cautiously to his side, and pats and strokes him with his hand, speaking all the while to him in a soothing tone of voice, and in a short time he begins to know his keeper, and to obey his commands. The keeper next gets upon his back from one of the tame elephants, and as the animal becomes more tractable, he advances gradually forward, till at last he is permitted to seat himself on his neck, from which place he afterwards regulates all his motions. The iron hook with which they direct him is pretty heavy, about sixteen inches long, with a straight

spike, advancing a little beyond the curve of the hook. When the keeper wishes to turn him, he catches one of his ears with this instrument, and by pressing it into his skin, makes him move in any required direction. While he is thus in training, the tame elephants lead out the others in turn, for the sake of exercise, and also to ease their legs from the cords with which they are tied, and which are apt to gall them severely, unless they are regularly slackened and shifted. In the course of five or six weeks, the elephant becomes obedient to his keeper, his fetters are taken off by degrees, and generally in about five or six months he suffers himself to be conducted by his keeper from one place to another. Care, however, is always taken not to let him approach his former haunts, lest a recollection of the freedom he enjoyed there should induce him to recover his liberty again. The obedience to his conductor seems to proceed partly from a sense of gratitude, as it is in some measure voluntary ; for whenever an elephant takes fright, or is determined to run away, all the exertions of the keeper cannot prevent him, even by beating or digging the pointed iron hook into his head. The animal then totally disregards the feeble efforts of his conductor, and shows how easily he could shake him off, or pull him down with his trunk, and dash him to pieces. Accidents of this kind happen almost every year, especially to those keepers who attend the large males ; but they are generally owing to their own carelessness and neglect.

Mr. John Corse (whose interesting communi-

eration to the Asiatic Transactions has furnished the foregoing particulars respecting the capture and training of the elephant) relates an anecdote of a male elephant which had been taken about a year, and was travelling in company with some other elephants towards Chittagong, laden with a tent, and some baggage. Having come upon a tiger's track, which the elephant soon scented, he took fright, and ran off to the woods, in spite of the efforts of the driver. On entering the wood the driver saved himself by springing from the elephant, and clinging to the branch of a tree under which he was passing. When the elephant got rid of his driver, he soon contrived to shake off his load. As soon as he ran away, a trained female was despatched after him, but could not get up in time to prevent his escape ; she, however, brought back his driver, and the load he had thrown off, and the party proceeded without any hope of ever seeing him again. Eighteen months after this, when a herd of elephants had been taken, and had remained several days in the inclosure, till they were enticed into the outlet, then tied and let out in the usual manner, one of the drivers, viewing a male very attentively, declared he resembled the one which had run away. This excited the curiosity of every one to go and look at him ; but when any person came near, the animal struck at him with his trunk, and, in every respect, appeared as wild and outrageous as any of the other elephants. At length an old hunter coming, and examining him narrowly, declared that he was the very elephant that had made his escape about eighteen

months before. Confident of this, he boldly rode up to him on a tame elephant, and pulling him by the ear, ordered him to lie down. The animal seemed quite taken by surprise, and instantly obeyed the word of command, uttering at the same time a peculiar shrill squeak through his trunk, as he had been formerly known to do, by which he was immediately recognised by every person who had been acquainted with this peculiarity. "Thus," says Mr. Corse, "we see that this elephant, for the space of eight or ten days, during which he was in the inclosure, and even while he was being tied in the outlet, appeared equally wild and fierce as the boldest elephant then taken, so that he was not even suspected of having been formerly taken, till he was conducted from the outlet. The moment, however, he was addressed in a commanding tone, the recollection of his former obedience seemed to rush upon him at once, and without any difficulty he permitted a driver to be seated on his neck, who in a few days made him as tractable as ever."

The history of the elephant contained in the foregoing sketch is illustrative rather of man's dominion than of the animal's sagacity. It is not, of course, intended to compare the intelligence of the elephant with that of his conqueror ; but it may be well to consider whether the many estimable qualities which we are about to describe, exerted, it is true, in the low degree which belongs to mere animal nature, may not serve to remind us of our various duties, and to suggest the necessity of exercising the superior powers bestowed on ourselves, and con-

stantly aiming at the high standard set before us as immortal and responsible beings.

There are many affecting instances related of the *fidelity* of the elephant. We read of elephants who have defended their masters with their lives when fallen in battle. It is told of one of the soldiers of Pyrrhus, King of Epirus, that, when fighting in the territory of Argos, he fell wounded from his elephant, the noble animal rushed furiously among the combatants till he found his master, when he raised him gently from the ground with his trunk, and placing him on his tusks carried him back to the town. A similar anecdote is related of king Porus, who, in a battle with Alexander the Great, met with a similar misfortune ; his faithful elephant is said to have kept the enemy at bay till he had replaced the monarch on his back with his trunk ; but the poor animal lost his life in this heroic defence.

A large number of examples have been recorded of the *docility* of the elephant. In certain districts of India it is customary to have the fire-wood, which is cut into stumps of about a foot or less in thickness, and five or six feet long, built up into a regular pile, and this work is usually performed by elephants : when properly trained they will execute it as well as any labourers.

The elephant was formerly employed in the East in the performance of drudgery which is now much better done by machinery, such as assisting in the launching of ships, and conveying their cargoes on board. A French writer says that he has seen two elephants occupied in beating down a wall, which

their keepers had desired them to do, and encouraged them by a promise of fruits and brandy. They united their efforts, and doubling up their trunks, which were covered with leather to protect them from injury, thrust against the strongest part of the wall, and by repeated shocks continued their attacks, still observing and following the effect with their eyes; then, at last, making one grand effort, they suddenly drew back together, that they might not be wounded by the ruins. An anecdote is related of an elephant at Barrackpore that would swim, laden with parcels, to the opposite shore of the Ganges, and then unload himself with the utmost precision.

In India the elephant is the most useful beast of burden, and serves the same purpose as the reindeer in Lapland, the horse in the temperate zone, and the camel in the desert. The vast extent of India renders the formation of carriage roads impossible; and besides this, in passing from the lower to the higher districts, the ground is so steep that wheel-carriage roads cannot be used. And even if their great steepness were not an objection, the rains of India fall with such violence that the best constructed road would soon be washed away. Therefore, in such a country as this, the elephant is invaluable: he supplies the place of many horses or bullocks, under circumstances where these smaller animals could not be got to pull together, in transporting heavy baggage over a country without roads. The value of the elephant will best appear from the fact that a full-grown male of the largest size, and in the best health and condition, can carry

about a ton weight, and travel with it fifty miles in the course of twenty-four hours ; and, if properly used, he may retain this power for a century or even more.

In conveying persons of rank the elephant is adorned with richly-embroidered housings, and often has silver bells suspended over the back by a massy chain, and rings of gold upon the tusks. The elephant takes great pride in these ornaments, and appears perfectly conscious of its superiority over the baggage elephant ; regarding it as a beast of burden, never condescending to be social with it, and generally manifesting uneasiness when near it. This unamiable feature will perhaps lower the elephant in our esteem ; but before we judge him too severely, we ought to consider the effect of ornamental attire upon ourselves. The caparisoned elephant is described as having a most imposing appearance, with its magnificent housings, and its broad back surmounted by the stately *howdah*, in which the rider is seated in sumptuous ease, while his servant occupies a seat in another, and the *mahoot*, or conductor, bestriding the animal's neck, guides him by pressing his legs to his neck on the side to which he wishes him to turn, urging him forwards by the point of the formidable goad, and stopping him by a blow on the forehead with the butt end of the same instrument. A ladder is a necessary addition to the elephant's furniture, and is always drawn up and fastened on the animal's left side, after the parties have mounted : for although the submissive creature falls down upon its belly, with its fore and hind legs extended, in order

to assist the ascent of the riders, still without the ladder it would be quite impossible to mount its lofty back. The howdah, as used by Europeans, is somewhat different from the above.

“At Barraekpoor,” says Bishop Heber, “for the first time, I mounted an elephant, the motion of which I thought far from disagreeable, though very different from that of a horse. As the animal moves both feet on the same side at once, the sensation is like that of being carried on a man’s shoulders. A full grown elephant carries two persons in the ‘howdah,’ besides the ‘mahoot,’ who sits on his neck, and a servant on the crupper behind, with an umbrella. The howdah itself which Europeans use, is not unlike the body of a small gig, but without a head.”

The smaller elephants are sometimes ridden with a saddle and stirrups. Others have a pad, on which six or eight persons can sit, some astride and some sideways. Although the animal kneels down that the riders may ascend, yet, as he is generally impatient while being mounted, a man puts his foot upon his fore leg, and sometimes even presses it with a spear. The natives do not use a ladder, but descend from their seats by means of a rope. A well-trained elephant is worth 400*l.* sterling.

If the caparisoned elephant has a stately appearance, the poor baggage elephant often has a ludicrous one, laden with tents and tent poles, or with water bottles, and pots and saucepans slung about his body in all directions. But in the march of an army they are laborious and useful servants, being frequently

employed to assist in the conveyance of heavy artillery, not by drawing the guns, which is left to oxen, but by lifting them when there may be occasion, as in the case of a bank, or through mud, or such like impediment to their progress. In these situations the elephant never attempts to raise the gun till all the cattle are on full strain to pull it forward.

Major Forbes gives a pleasing account of an elephant upon which he took many long journeys. He says that nothing could exceed the sagacity, docility, and affection of this noble quadruped. If he stopped to admire a prospect, the animal remained immovable until his sketch was finished ; if he wished for ripe mangoes growing out of his reach, this faithful servant selected the most fruitful branch, and, breaking it off with his trunk, offered it to the driver for the company in the howdah ; accepting thankfully of any part given to himself, and making a respectful acknowledgment by raising his trunk three times above his head, in the manner of the oriental obeisance, and as often did he express his thanks by a murmuring noise. When a bough obstructed the howdah, he twisted his trunk around it, and, though of considerable magnitude, broke it off with ease ; and often did he gather a leafy branch either to drive away the flies, or as a fan to agitate the air. He generally paid a visit at the tent-door during breakfast, to procure sugar-candy or fruit, and to be cheered by the caresses he deservedly met with ; no spaniel could be more innocently playful, or fonder of those who noticed him, than this docile animal, who on some occasions appeared conscious

of his superiority over the rest of the brute creation. This last remark is borne out by an anecdote related by Mr. Griffiths, of some young camels belonging to a friend of his, which were travelling with the army in India, when they had occasion to cross the Jumna in a flat-bottomed boat; the novelty of the thing excited their fears to such a degree that it seemed impossible to drive or induce them to enter the boat of their own accord; upon which one of the mahoots called to his elephant, and desired him to drive them in; the animal immediately put on a furious appearance, trumpeted with his proboscis, shook his ears, roared, struck the ground to the right and left, and blew the dust in clouds towards them. The camels in their fear of the elephant forgot their dread of the boat, and they rushed into it in the greatest hurry, when the elephant reassumed his composure, and deliberately walked back to his post.

Elephants have been employed in war by the Indian nations, from the earliest periods of authentic history. We learn from the first Book of Maccabees, vi. 35, 36, 37, that to every elephant were appointed a thousand men, defended by coats of mail, and five hundred horsemen. They accompanied him wherever he went, and upon each elephant was a strong tower of wood, filled with armed men, besides the Indian who ruled him. But when fire was introduced into the battle field, the elephants were found to be more terrible to their friends than to their foes, by the panic which usually seized them, and which caused them to turn

round and trample down every thing that opposed their flight. The elephant is now chiefly used as carrier to the army, but in this humble capacity many occasions arise to call out the qualities of this animal, and to justify the opinion expressed by the celebrated Locke, that even brutes are endowed with a certain portion of the reasoning faculty. He says:—"It seems as evident to me, that some animals do in certain instances reason, as that they have sense." Mr. Griffiths relates an anecdote of two elephants, which, he says, displays the character and mental capability, the passions, cunning, and resources of these curious animals. At the siege of Bhurtpore, in 1805, the British army, with its countless host of followers and attendants, and thousands of cattle, had been for a long time before the city, when, on the approach of the hot season, and of the dry hot winds, the supply of water in the neighbourhood of the camp, necessary for so many beings, began to fail; the ponds and tanks had dried up, and no more water was left than the immense wells of the country would furnish. The multitude of men and cattle that were always collected about the wells, occasioned much confusion, every one being anxious to be served first. On one occasion two elephant drivers, each with his elephant, the one large and strong, and the other rather small and weak, were at the well together: the small elephant was provided with a bucket, which he carried at the end of his trunk; but the larger animal, not being provided with this necessary article, either by his own accord, or by desire of his

keeper, seized the bucket, and easily wrested it away from his less powerful fellow-servant; the latter was too sensible of his inferiority openly to resent the insult, though he evidently felt it; but the keepers began to squabble and abuse each other. At length the weaker animal, watching the opportunity when the other was standing with his side to the well, retired backwards a few paces in a very quiet, unsuspecting manner, and then rushing forward with all his might, drove his head against the side of the other, and fairly pushed him into the well.

It may easily be supposed that great alarm was excited by this event, lest the water in the well, on which the existence of so many seemed in great measure to depend, should be spoiled by the unwieldy brute which was thrown into it; and as the surface of the water was nearly twenty feet below the common level, there did not appear to be any means that could be adopted to get the animal out by main force, at least without injuring him: there were many feet of water below the elephant, who floated with ease on its surface, and, experiencing considerable pleasure from his cool retreat, showed but little inclination even to exert what means he might possess in himself of escape.

A number of bundles of wood (called fascines) had been employed by the army in conducting the siege, and it occurred to the elephant-keeper that a sufficient number of these might be lowered into the well to make a pile, which might be raised to the top, if the animal could be instructed as to the

necessary means of laying them in regular order under his feet. Permission having been obtained from the engineer officers to use the fascines, which were at the time put away in several piles of very considerable height, the keeper had to teach this elephant the lesson, which he was not slow in learning; and the elephant began quickly to place each fascine, as it was lowered to him, successively under him, until in a little time he was enabled to stand upon them; by this time, however, the cunning brute, enjoying the cool pleasure of his situation, after the heat and partial privation of water to which he had been lately exposed, was unwilling to work any longer, and all the threats of his keeper could not induce him to place another fascine. The man then opposed cunning to cunning, and began to caress and praise the elephant, and what he could not effect by threats, he was enabled to do by the repeated promise of plenty of rack. Encouraged by this, the animal again went to work, and raised himself considerably higher, until, by a partial removal of the masonry round the top of the well, he was enabled to step out. The whole affair occupied about fourteen hours.

We have not spoken of the employment of the elephant in those cruel sports, in which man seeks to gratify a depraved and ferocious disposition. We prefer to dismiss the subject with an anecdote of Bishop Heber.—When that good man was at the court of Baroda, “the Rajah,” he says, “was anxious to know whether I had observed his rhinoceros, and his hunting tigers, and offered to show

me a day's sport with the last, or to bait an elephant for me; a cruel amusement which is here not uncommon. * * * I do not think he understood my motive for declining to be present. A Mussulman, however, who sat near him, seemed pleased by my refusal,—said it was 'very good,' and asked me if any of the English clergy attended such sports. I said it was a maxim with most of us to do no harm to any creature needlessly: which was, he said, the doctrine of their learned men also." We learn from the same authority, the method employed for training the elephants for fighting with each other.—"Each was separately kept in a small paved court, with a little litter, but very dirty. They were all what is called 'must,' that is, fed on stimulating substances, to make them furious; and all showed in their eyes, their gaping mouths, and the constant motion of their trunks, signs of fever and restlessness. Their mahoots seemed to approach them with great caution; and on hearing a step, they turned round as far as their chains would allow, and lashed fiercely with their trunks. I was moved and disgusted at the sight of such noble creatures, thus maddened and diseased by the absurd cruelty of man, in order that they might for his diversion inflict fresh pain and injuries on each other."

Such an employment of the elephant is the more cruel when we consider the natural disposition of this animal to *kindness* and *gentleness*. If a helpless living creature, such as an infant, or a wounded man, lie in his way, he will remove the object. An

artillery officer in India witnessed a circumstance which he thus relates:—"The battering train going to the siege of Seringapatam, had to cross the sandy bed of a river, that resembled other rivers of the Peninsula, which leave, during the dry season, but a small stream of water running through them; though their beds are mostly of considerable breadth, very heavy for draught, and abounding in quicksands. It happened that an artillery-man, who was seated on the tumbrill of one of the guns, by some accident fell off in such a situation, that in a second or two the hind wheel must have gone over him. The elephant which was stationed behind the gun, perceiving the predicament in which the man was, instantly, without any warning from its keepers, lifted up the wheel with its trunk, and kept it suspended till the carriage had passed clear of him." Many such examples might be given, all of which illustrate not only the kind and sensible disposition of the elephant, but his sagacity also whereby he comprehends that he has a special duty to perform, and patiently sets about doing it in his own way. The officer from whom we last quoted, says:—"I have myself seen the wife of a mahoot (for the followers often take their families with them to camp) give a baby in charge to an elephant, while she went on some business, and have been highly amused in observing the sagacity and care of the unwieldy nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about; in which exercise it would probably get

among the legs of the animal, or entangled in the branches of the trees on which he was feeding; when the elephant would, in the most tender manner, disengage his charge, either by lifting it out of the way with his trunk, or by removing the impediments to its free progress. If the child had crawled to such a distance as to verge upon the limits of his range, (for the animal was chained by the leg to a peg driven into the ground,) he would stretch out his trunk, and lift it back as gently as possible to the spot whence it had started.

Another remarkable instance of the kindness and sagacity of the elephant is related on the authority of a gentleman who was born in India. One of the native princes, out of respect to our informant's father, presented him, while yet a child, with a female elephant. "During the overland journey from Bengal to Poonah," says our authority, "on one occasion, when arrived on the ground of encampment for the time, I got away from the servant, who had the charge of myself and brother, to where the elephants were. There I began to amuse myself by mischievously drawing away, one by one, all the sugar canes which were before one of them, and on which it was feeding; and having done so, tantalized it by holding out one of them, and when the elephant was about to seize it, suddenly snatching it away. At last the animal, becoming enraged by repeated disappointment, uttered the noise usual to it under such feelings, and which being well known to the keepers as the signal of whatever violence the elephant is about to commit, they came instantly

to see what was the matter. In this situation of imminent danger, I found myself snatched up by the proboscis of my own elephant, and quietly placed between her fore-legs as a place of safety. while the other animal was displaying his rage—the cause of which was immediately evident, and the consequence would have been his taking me up, and either dashing me on the ground, or crushing me to death under his feet. This providential circumstance of my own elephant being so near on this occasion, was certainly the means of preserving my life. On the approach of her own keeper, she gently lifted me up, and placed me in his arms. I was so young at the time, that I was much more alarmed at the unexpected manner in which I was treated by her, than at the great peril to which I had been exposed, and from which I was thus preserved.”

When the elephant passes through a crowd, he is very careful to open a way with his trunk, that he may not injure any one. A remarkable instance of this *humanity* (as we must call it) is related by the Baron de Lauriston, who, being at Lacknaor when an epidemic distemper was raging, and when the road to the palace was covered with the sick and dying, the Nabob came out with his elephant. The prince being in haste, his slaves made no attempt to clear the road, and it appeared impossible for the elephant to do otherwise than tread upon and crush many of these poor wretches in his passage. The elephant, however, without appearing to slacken his pace, and without having

received any command for that purpose, assisted them with his trunk,—removed some, and stepped over others with so much care, that not one person was wounded. It has been attempted to explain this anecdote on the supposition, that the elephant has an aversion for smaller animals, especially such as cross his path. It is much more satisfactory and pleasing to refer it to a kind and gentle disposition ; besides, it is not true that the elephant dislikes smaller animals about it. Major Smith relates that an elephant, exhibited a few years ago in the United States of America, had a great affection for a dog, and the spectators, to tease her, used occasionally to pull the dog's ears, and make it yelp. On one occasion, when this was being done at the side of a barn, within which the elephant was kept, as soon as she heard the voice of the dog in distress she began to feel the boards which separated her from it, and giving one blow, appeared surprised that they did not fall : she then struck with greater force, made the boards fly in splinters, and looked through with such menacing gestures, that the tormentors of the dog thought proper to make off.

This same elephant was crossing a river in a passage punt, when some men, to tease her, took the dog into a boat that was towed along side, and began to pull its ears ; the elephant resenting the ill-usage, filled her proboscis with water, and then squirted it upon the men ; but finding they would not desist, she set in good earnest to the task of sucking up water, and discharging it into the boat. At first the men laughed at the expedient, but she

persevered until they began to bale to keep from sinking ; seeing this, she redoubled her efforts, and would certainly have been able to swamp the boat, had the passage across been prolonged a few minutes more.

Many instances are recorded of the *sympathy* which elephants feel for each other. Bishop Heber relates, that when an old starved elephant fell down from fatigue, and another elephant of very large size was brought to assist, "I was much struck," says the Bishop, "with the almost human expression of surprise, alarm, and perplexity in his countenance, when he approached his fellow companion. They fastened a chain round his neck, and the body of the sick beast, and urged him in all ways, by encouragement and blows, to drag him up, even thrusting spears into his flanks. He pulled stoutly for a minute ; but on the first groan his companion gave, he stopped short, turned fiercely round with a loud roar, and with his trunk and fore-feet began to attempt to loosen the chain from his neck."

The *affection* of the females for their young is very great. Captain Knox, who was twenty years in Ceylon, says :—"As the Chingalays report, they bear the greatest love to their young of all irrational creatures ; for the females are alike tender of any one's young ones, as of their own. Where there are many females together, the young ones go and suck of any, as well as of their mothers :*

* The breasts of the female elephant are placed under the chest, between the fore-legs, and the young one sucks with its mouth, and not with the trunk, as has been so often asserted.

and if a young one be in distress, and should cry out, they will all in general run to the help and aid thereof; and if they be going over a river, as here be some somewhat broad, and the streams run very swift, they will all with their trunks assist and help to convey the young ones over." Mr. Williamson says that "a female elephant will trust her young with great confidence among the human species; but is very jealous of all brutes. If, however, she suspects any trick, or perceives any danger, she becomes ungovernable. I recollect being one of many who were seated at the top of a flight of stone steps, at the entrance into the Great House at Secrolé, and had enticed the calf of a very fine, good-tempered elephant feeding below to ascend to us. When she had nearly got up the steps, her foot slipped, and she was in danger of falling; which being perceived by the mother, she darted to save the rambler, sending forth a most terrific roar, and with such a significant eye as made us all tremble. She guided the descent of her little one with wonderful caution, none of us feeling the least disposition to offer any aid on the occasion." The same writer says, that "the calves* are extremely playful, but possess great strength, rendering their gambols rather dangerous;" and another writer says:—"When merchants bring elephants to any place for sale, 'tis a pleasant sight to see them go along. There are old and young together, and when the old are gone by, the chil-

* The young of elephants are called "calves."

dren run after the little ones, and leap upon their backs, giving them something to eat ; but perceiving their dams are gone forward, they throw the children off, without hurting them, and double their pace."

The affection of the elephant for her keeper is well known. They will frequently refuse to eat



ELEPHANTS SLEEPING.

or sleep in his absence. The elephant belonging to the Duke of Devonshire was so much attached to her keeper, that she would cry after him whenever he was absent for more than a few hours. She would obey his commands, and perform several remarkable feats. At his call she came out of her

house, and took up a broom and swept the grass or the paths as she was ordered. She would follow him with a pail, or watering pot. The reward was a carrot and some water ; but before satisfying her thirst, she would exhibit her ingenuity by emptying the contents of a soda-water bottle, which was tightly corked. This she did by pressing the bottle against the ground with her foot, so as to hold it securely at an angle of about forty-five degrees, and gradually twisting out the cork with her trunk, although it was a very little above the edge of the neck ; then, without altering the position, she turned her trunk round the bottle, so that she might reverse it, and thus empty the contents into the extremity of the trunk. This she accomplished without spilling a drop, and she delivered the empty bottle to her keeper, before she attempted to discharge the contents of the trunk into the mouth. She performed another trick, which required equal nicety and patience. The keeper, who was accustomed to ride on her neck, had a large cloth, or housing, which he spread over her when he thus bestrode her. Upon alighting, which she allowed him to do by kneeling, he desired her to take off the cloth. This she did by putting the muscles of her loins in action, so that the shrinking of her loose skin gave motion to the cloth, and it gradually got to one side, when it fell off in a heap upon the ground. The elephant then took it with her trunk, and spread it carefully upon the grass, and folded it up as a napkin is folded, till it was sufficiently compact for her purpose. She then poised it with her trunk for a few seconds, and by

one jerk threw it over her head to the centre of her back, where it remained as steady as if it had been placed there by her keeper. This elephant died in 1829, of consumption.

The elephant shows its *gratitude* for acts of kindness in a very marked manner. Bishop Heber relates that on one occasion, as the elephants in his retinue were receiving their drink at a well, he gave one of them some bread, which, before a severe attack of illness, he had been frequently in the habit of doing. "He is glad to see you again," observed the keeper. "And I certainly was much struck," says the Bishop, "by the clear, calm, attentive, intelligent eye, which he fixed on me, both while he was eating, and afterwards, while I was patting his trunk, and talking about him." A French writer relates that an elephant attached to the army ran a spike into his foot. His cries were frightful. His driver knew not how to extract the weapon, and the native surgeons feared to approach the animal, who held out his foot to every one who approached, as if to implore them to assist him. At length, a French soldier, who had frequently noticed this elephant, and given him fruit, rice, &c., did not hesitate to approach the suffering creature. He extracted the spike, and finding the foot severely injured, he dressed it, and bound it up. The elephant remained on its side during the operation, which must have been a very painful one, but he neither moved nor cried. The soldier came every day to dress it, and the elephant showed the greatest joy at his appearance; and long afterwards, when completely cured, never saw the man without

caressing him with his trunk, and displaying the most lively signs of delight.

The foregoing anecdotes, although illustrating other qualities, show, in a striking manner, the *sagacity* of the elephant. That these animals are endowed with an uncommon degree of intelligence must appear to every one who will watch for a short time their behaviour in confinement. Their curiosity is insatiable ; they attentively observe every thing that occurs, and are interested in every trifle. The elephant accommodates himself as well as he can to his narrow cell ; he is always feeling about with his trunk, inserting his *finger* (as M. Houel expressively calls it) into every crack, and examines every new object with the most eager curiosity. He is very fond of company, and will perform the most ingenious tricks for the amusement of visitors, not, as in the case of other trained animals, performing them always precisely in the same way as he has been taught, but accommodating himself to varying circumstances ; which, after all, is the great test of intelligence in animals. It is usual for an elephant at public performances to pick up with his trunk a piece of coin thrown within his reach for the purpose. On one occasion, at Mr. Cross's menagerie, a sixpence was thrown down, which happened to roll a little out of the reach of the animal, not far from the wall : being desired to pick it up, he stretched out his trunk several times to reach it ; he stood motionless for a few seconds, evidently considering how to act ; he then stretched his trunk in a straight line as far as he could, a little distance above the coin, and

blew with great force against the wall ; the angle produced by the opposition of the wall made the current of air act under the coin, as he evidently intended and anticipated it would, and it was curious to observe the sixpence travelling by these means towards the animal, till it came within his reach, and he picked it up. Mr. Jesse relates a similar anecdote of the same elephant, which he was one day feeding with potatoes ; one of them fell on the floor, just out of the reach of his trunk. After several ineffectual efforts to pick it up, he at last blew the potato against the opposite wall with sufficient force to make it rebound, and he then secured it without difficulty.

The conveyance of an elephant from India, for the purpose of being sent to the Zoological Gardens, Regent's Park, London, has been amusingly described by a passenger in the same ship. "In one of my voyages," he says, "it was my good fortune to have as a shipmate one of the great ones of the East,—a personage of vast weight in his *own* country, and still more admired and run after on his arrival in *this*. Though he came on board with but one attendant, and with no luggage but a single trunk, he trod the deck with as firm a step, and as lordly a mien, as if he had been one of the magnates of the ship, as well as of the land. The captain himself was fain to keep at a respectful distance from his passenger. He was silent and reserved in his demeanour ; and the only person whom he honoured with exclusive friendship and attention, was a little whey-faced, under-sized, dirty fellow, who acted as butcher on board." Having

thus introduced the animal, the story goes on to relate the preparations made on ship-board for his reception. A strong open-barred pen was made as commodious as possible, and well supplied with plantain stems, pumpkins, hay, joggry (a kind of coarse sugar), and other elephant luxuries, a store of which was also taken on board for future use. A crowd assembled on shore to witness the animal's embarkation, and the manner in which he encountered the Madras surf. A large cargo-raft, barricaded on both sides, was brought close to the water-mark on the beach, and on this the elephant walked with his keeper on his neck. He stood quietly while his fore and hind-feet were secured with ropes to the spars below, and while a stout piece of wood was passed under his belly, the ends resting on the barricades, so as partially to support the weight of his body. A well-manned boat lay outside the first line of surf, with a tow-line attached to the raft on shore. When all was ready, the raft was launched into the surf by a strong party of coolies, while the men in the boat plied their oars, and kept a tight strain upon the tow-line. It was a beautiful sight to see the noble animal standing unmoved, while the surf dashed over the raft, and broke in white foam around him. It was also an interesting proof of his confidence in man, that he could brave such danger without flinching, when he knew that his keeper was with him. In a few minutes he had passed the surf, and the novel spectacle presented itself of a man riding over the sea upon an elephant. Meanwhile the ship's crew were busy preparing for him. A pair

of immense slings had been made, similar to those used in hoisting horses on board, but much larger and stronger. They were of strong canvass, bound with small rope, and formed a long broad belt to pass under the belly, another behind, as a sort of breeching, and a third to go over the breast and prevent his slipping out. For this kind of harness the elephant had been regularly measured some days before. Each end of the belly-band was strongly secured to a bar of wood, to the ends of which a strong rope was fastened, with an iron thimble in the centre. The main-yard was topped and well-secured; and as soon as the raft came along-side, the hands were called out, and every soul in the ship sent to the tackle-fall. As soon as the slings were properly adjusted, the elephant's legs were released, and the keeper came on board. "Now, my lads, for a steady walk," said the chief mate; "hoist away." The fife struck up a merry tune, but was scarcely heard, for the men gave a cheer, and *ran away* with their burden; and in a moment the giant animal was dangling thirty feet above the water's edge, as helplessly as if he had been a sucking pig. His alarm must have been great, but he only gave a loud cry, between a grunt and a roar, when he was first carried off his legs. When lowered on deck, his keeper soon coaxed him into good-humour again, with joggry and other delicacies. After recovering his breath, he quietly walked into his new abode, the roof of which had been taken off to allow of his entrance.

The animal remained on board nearly nine months, during which time the ship visited Penang, Sinca-

pore, China, and St. Helena. His principal food was plantain stems, hay, pumpkins, and joggry : his daily allowance of water was eight gallons. He was remarkably mild and tractable, and fond of every one who treated him with kindness—would kneel down at the word of command in Hindostanee, and if asked to shake hands, lifted up his enormous paw to comply. His cage had an opening at one end, and through this he put out his head, and picked up whatever came within his reach. Near this hole a stout plank projected a couple of feet into the cage, and this the elephant made use of as a step. One day the carpenter requiring some plank, cut a few feet off the end of it, and it was then too short to reach the cage. The elephant missing his footstool, uttered cries of anger, and began to tear down the planking with which his cage was lined. At last he caught sight of a pack of staves, lying on the booms near him. Round this he twisted his trunk, dragged it into his cage, and laying it down where the plank had been before, he mounted upon it and gave a grunt of pleasure. On another occasion, in a strong breeze the ship lay over very much, and the elephant no sooner perceived it, than he turned to windward, thrust his trunk through between the bars of his cage, and twisting it round one of the spars lashed outside, held on by it to keep himself steady.

On his arrival at Blackwall, many visitors came on board, and were much pleased with his docility. He took every thing that was offered him, and more than was intended for him,—for a lady's

reticule that came within his reach was caught up and swallowed with as much relish as if it had been a cabbage-leaf. In disembarking, a strong platform was erected on an inclined plane from the ship's gang-way down to the dock-walk ; but having put one foot on it, he fancied it was not strong enough, and nothing could persuade him to trust himself upon it. He was therefore obliged to be hoisted out, as he had been hoisted in. He was housed in the neighbourhood till the middle of the night, when he was quietly marched up to his new quarters in the Regent's Park.

The gentleman who gives these details, further informs us, that on his paying the animal a visit some weeks afterwards, and saying to him in Hindostanee, "Kneel down," he did so immediately, and likewise raised his foot to shake hands.

The keeping of an elephant is a very expensive affair. It is said that a full grown elephant, in perfect health, will consume two hundred pounds' weight of solid food every day. The small and sickly animals which are generally seen in this country do not require so much food. They are fed principally upon hay and carrots. If not well and regularly fed, the elephant soon becomes a miserable object, such as was seen by Bishop Heber. He says,—“Adjoining the pool we saw a crowd of people assembled round a fallen elephant: apprehending that it was one of our own, I urged my horse to the spot. On asking, however, whose it was, a bystander said it belonged to “the asylum of the world,” and had fallen down from weakness, which was not surprising, since, instead of an

allowance of twenty-five rupees a month, necessary for the keep of an elephant, I was told that these poor creatures, all but those in the immediate stables of his majesty, had, for some time baek, owing to the dilapidated state of the finances, and the roguery of the commissariat, received only five. They had now given the wretched animal a cordial, and were endeavouring to raise it on its legs, but in vain. It groaned pitifully, but lay quite helpless, and was in fact a mountain of skin and bone." Some of the Mogul princees have maintained studs of a hundred elephants, to each of which was given a daily allowance of two hundred pounds' weight of food, together with ten pounds of sugar, and some rice, pepper, and milk; and in the sugar-cane season each elephant had daily three hundred canes.



EXTREMITY OF THE ELEPHANT'S TAIL.



THE ASS,

AS AN EXAMPLE OF PATIENCE.

To every reflecting mind, it must be quite evident that the minor troubles and vexations of life, as well as its more pressing and serious calamities, may be either lightened or increased by the temper of mind in which they are received. While some persons seem to take a perverse delight in magnifying their troubles, and are constantly looking on the dark side of every event ; others, of a happier disposition, are endeavouring to bear the dispensations of Providence, and the cares of life, with a patient and contented spirit, and to find, if possible, some avenue of hope, and some cause of thankfulness in the midst of their trouble.

Great is the value of PATIENCE in a time of suffering and distress. Though it does not actually lessen pain, or ward off calamity, yet it enables the Christian sufferer, in a great measure, to preserve peace of mind ; it checks the rising of discontented thoughts, and forbids the utterance of hasty and complaining words.

But to persons of a hasty and unsubdued spirit, it may appear useless to praise the virtue of patience. It is one which they consider unattainable,

and almost undesirable ; for they are under the mistaken idea, that to be patient under suffering, is to give way to evil, or to fall into a sort of indolent acquiescence in whatever befalls us.

Patience is, however, perfectly consistent with activity, and is often a powerful help out of trouble. While the patient man can take a calm and reasonable view of his distresses, and is sufficiently tranquil to make the best use of any alleviating circumstances, the fretful and impatient sufferer, by rebelling against his lot, and making hasty and inconsiderate efforts to escape from his misfortunes, only entangles himself the more closely in the web of adversity. Every one knows how important it is, in the case of disease and pain, that the mind of the patient be kept in a tranquil state, because the excitement of the passions would, undoubtedly, add to his distress and danger ; and though there are forms of sorrow much more difficult to bear than bodily anguish, and though the stronger emotions of the mind will be powerfully awakened by the loss of friends, or of fortune, or of liberty ; yet, in each and every case, happy are those Christians who can bear in mind, and put in practice, the scripture admonition, "In patience possess ye your souls." "Add to your faith, patience."

To such persons it will be a pleasing task to observe how largely the Almighty has endued many of the lower animals with the quality thus enjoined as a duty on mankind. In the case of the brute creation, as well as among men, patience appears to be the great and only remedy for suffering, and for

injurious treatment placed within reach by the Divine hand.

In the lower animals, patience under injuries appears to be connected with ignorance of the power to take revenge. The goaded ox, for instance, whose formidable horns might soon inflict death on his tormentors, is driven patiently to the slaughter ; the noble horse, whose fleetness and strength might soon outmaster those who ill-use him, is quietly subservient to the whip and the load ; the faithful dog, whose rage and hatred might destroy his owner, patiently endures cruelty and neglect. But among mankind, patience under injuries is of a nobler character, for it is connected with a full knowledge of all the ways and means of taking revenge. It is, in fact, a high and self-denying principle, only to be practised by those who have learned to follow the example of Him, who “when he was reviled, reviled not again, when he suffered, he threatened not.”

Our present purpose is to deal with that lower degree of patience possessed by the inferior animals, to which, nevertheless, we owe our safety in their domestication, and from which many a lesson might be gained, and many a reproof received by the impatient and restless spirits among mankind. In no animal is patience more constantly exhibited, than in that humble, and despised, and over-worked creature, the Ass, whose very name has become the emblem of stupidity and ignorance, and whose claims to notice can scarcely be advanced without exciting the ridicule of thoughtless persons. This

animal possesses humility, patience, and contentment, great fortitude, and endurance of the most cruel and oppressive treatment, quickness of memory, a susceptibility of attachment, and a capability of being trained and improved to a degree of which we have very little notion in this country.

The ungrateful contempt and neglect which are generally poured upon this faithful servant, have been common in all ages, and among different nations. The Egyptians held the animal in absolute horror, and regarded it as the emblem of Typhon, an evil genius, and enemy of the gods of Egypt. The inhabitants of Coptos carried their hatred of asses to such an extent, that they precipitated these animals from the heights of rocks, while the people of Lycopolis are said to have abstained from the use of the trumpet, simply because it reminded them of the braying of the ass. The Jews, because they valued this neglected animal, and reared troops of asses, were unjustly taunted with making the ass an object of adoration. The same taunt might have been applied to their neighbours, the Arabs, and indeed to most eastern nations, who showed a great regard for this animal. In India, however, a person of noble rank dared not have an ass in his possession, much less mount one, for it was an unclean animal to the greater part of the nation. The Persians, on the contrary, greatly exalted the animal.

The same difference of opinion is found in the different parts of America, into which the ass has been introduced. At Paraguay, asses are treated

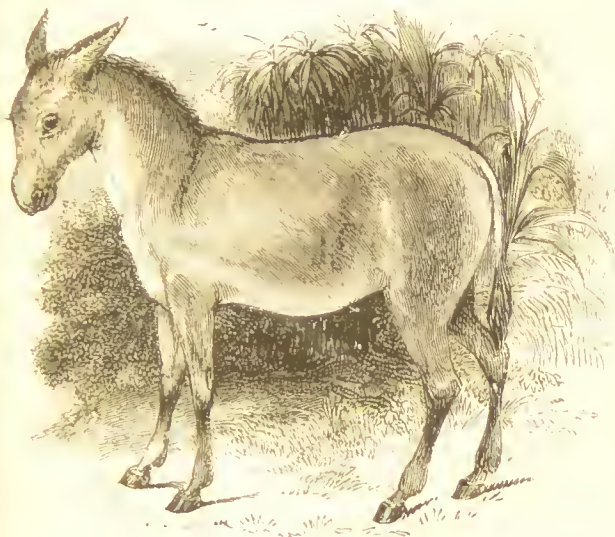
with the utmost cruelty. Not only is no food or shelter found for them, but young persons are allowed to maim and ill-treat them as a matter of amusement. A favourite trick of these barbarians is to cut and split open the ears of the poor animals, so that it is very rare to meet with an ass having both ears perfect. At Potosi, where asses are employed in carrying the sacks of ore, their drivers are not merciful enough to use any pad or sacking to protect them ; and accordingly the backs of the poor animals are soon covered with wounds, presenting a most painful and pitiable sight. In Peru, on the contrary, asses are treated with consideration, and are reared in great numbers for agricultural purposes.

In our own country, the poor animal suffers from the most unmerciful blows, and is often dealt with as if it were entirely destitute of feeling. One cause of the neglect and ill-treatment it receives is doubtless its slow and heavy pace, and the great inferiority it thus exhibits to the horse. Economy of time is so much studied, and so largely promoted by modern improvements, that it is not probable a tardy animal like the ass will ever rise in public esteem, or be employed for other purposes than those of the merest drudgery. The cheapness of the animal, its hardy, healthy nature, and power of subsisting on coarse and scanty fare, make it essentially the poor man's beast. It relieves his back of a heavy burthen, or perhaps carries both him and his stock in trade from place to place, in pursuit of his calling.

But while this is the case with the domestic ass of this country, it must be remembered that we are presented with a most unfavourable specimen of the animal. How different from our abject, rough, and neglected beast, is the ass of Arabia and Persia, as described by Chardin. "The asses of Arabia," he remarks, "are perhaps the handsomest animals in the world ; their coat is smooth and clean ; they carry the head elevated, and have fine and well-formed legs, which they throw out gracefully in walking or galloping. They are used only for the saddle, and are imported in vast numbers into Persia, where they are frequently sold for 400 livres ; and being taught a kind of easy ambling pace, are richly caparisoned, and used only by the rich and luxurious nobles." If we turn from these trained and cultivated animals to the original stock, or wild ass of the East, we again find a great superiority over the common ass of this country. "In their wild state," says Sir Thomas Dick Lauder, "they have all the fleetness of horses, and neither declivities nor precipices interrupt the fury of their career ; and when they are attacked they have the singular power of defending themselves by means of their heels and mouth with so much address, that they often maim their pursuers without so much as slackening their pace. But after capture, and after having been compelled to bear their first load, their swiftness seems to forsake them, and they contract all that stupidity of look and dulness for which they are proverbial."

There is every reason to believe that the ass was

a common domestic animal among the nations of Asia, long before the horse had been subdued to the service of man. *He-asses* and *she-asses* are mentioned among the gifts bestowed upon Abraham by Pharaoh, king of Egypt, but no mention is made of the horse. In the several recapitulations of the domestic cattle which formed the wealth of Abra-



THE WILD ASS.

ham, of his son Isaac, and of his grandson Jacob, the ass is also especially mentioned ; and even at a later period, when the horse became known to the Israelites, and to other Syrian nations, and was employed for the purposes of war, the ass still continued to be the ordinary beast of burden. But this useful animal was for a long period unknown to the nations of western Europe. In our own country there are traces of this animal as early as the time of Ethelred.

but it appears afterwards to have become extinct. So late as the reign of Elizabeth it was extremely rare, if not unknown, for Hollingshed states that in her reign "our lande did yeelde no asses."

The ass is an animal that not only can exist on coarse fare, but it is even more congenial to his nature than luxurious living. He is formed for the mountain and the wilderness, not for the rich pastures of the earth. His hoofs are shaped for treading on steep and slippery places, being long, hollow in the centre, and furnished with sharp rims. He loves the rough and sandy waste, where he can indulge his habit of rolling in the dust, and where the coarse herbage and the prickly thistles are well suited to his simple tastes. He is patient of thirst, sipping rather than drinking the purest waters he can find. Wet and marshy ground is his aversion, and he will go out of his road to avoid even a trifling pool of water, appearing to have almost as great a dislike of treading in wet places as cats are known to have. Nevertheless he can overcome this dislike, and be made subservient in this as in other respects to the will of his owner.

The skin of the ass is remarkably hard and dry, and in this respect offers a great contrast to that of the horse. While the latter is streaming with perspiration after comparatively slight exertion, the former remains rough and dry after long and continued toil. The skin of the ass is likewise far more insensible than that of the horse, and this is often made the excuse for the violent blows which are bestowed upon the poor beast, and which often

do lasting injury to the bones and muscles. Thus, even in its domestic state, we find many traces of the original condition and habits of the ass, and of its adaptation to the dry and barren regions which still form the native countries of the wild ass.

The pastures of the ass in a state of nature are on the margins of the desert, in the arid plains of central Asia, where it is still met with in large troops. It migrates with the change of season, passing the colder months of the year in the warm climate of Persia and the interior of India, and returning in the hot season to the southern parts of the Russian empire. On the retreat of these animals to the south they leave traces of their ravages of a *werst** in breadth. In whatever countries we trace the animal, it is found that long periods of dry weather are favourable to its nature, and assist in developing its powers. Warmth and dryness seem essential to produce the finest specimens of the ass, and it is therefore not to be wondered at that in our own variable climate we do not see the animal to perfection. It may seem to thrive and grow fat on our rich pastures ; but these, being unsuited to the nature of the animal, produce indolence and unfitness for work.

To describe the form of the common ass is unnecessary. There is less variety in the animal than in most others, either in shape or colour. The latter is of different shades of drab and brown, sometimes of a dark brown or black. Of whatever shade,

* A *werst* or *verst*, the Russian itinerary measure, is 3,500 English feet, or nearly two-thirds of a mile.

it is almost invariably distinguished by a black line along the middle of the back, crossed by another line near the fore-legs. The young of the ass is generally spoken of as an uneouth and clumsy creature, but to our eyes it is quite the reverse. There is indeed some disproportion between the head and the limbs, but this is not more striking than in the young of many other animals; while there is often a lively and frolicsome air, and an intelligent expression in the young foal, which is rarely to be met with in the older animal, oppressed as it usually is with severe labour.

The foal is swift of foot and gentle in manner; but in our country he soon loses his better qualities either by age or by bad treatment. He is three or four years attaining full growth, and lives from twenty-five to thirty years. In his state of servitude bad treatment generally shortens the natural term of his existence. His age may be judged of by examining his teeth, in the same manner as the horse. It is said that the females live longer than the males. Asses sleep less than horses, and seldom lie down to sleep except when they are overworked. If their eyes are covered they remain motionless, and when they are lying on one side, with the head extended so that one eye rests on the ground, if the other eye be covered with a stone, or a piece of wood, the animal will remain for a long time without motion and without making any attempt to rise.

Under favourable circumstances and kind treatment the ass displays a much greater degree of sagacity than could be anticipated from a creature

whose character in this country is merely that of a patient drudge. It is allowedly inferior to the horse, and must generally occupy a lower place, but it has many qualities which need but a little kindness and attention to be fully developed.

Mr. Bell remarks, "The very absence of that higher intelligence and those more active and conspicuous traits of excellence which belong to its noble congener renders it an important servant to numbers, whose means will not allow of their possessing a horse of even the least valuable character; and the humble qualities upon which its usefulness depends may undoubtedly be much increased by constant kindness of treatment. It happens indeed, in this case, as in most others, that kindness and humanity ensure their own reward, and that docility and obedience are far better promoted by gentle usage and liberal feeding, than by stripes and starvation.

"Individuals, however, occasionally exhibit a far higher character than that generally assigned to them. The most remarkable instance of this kind within my own knowledge was that of an ass in the possession of an ancestor of mine, who from age and disease was obliged to give up riding on horseback, and betake himself to the easier exercise of this animal's more gentle paces. *General*, for that was the name of the ass in question, was of an unusual stature—at least for those bred in this country. His pace was easy and free, but swift perhaps beyond example, and many times before my grandfather obtained him, he had been in at the death

after a tolerably hard fox-chase. Matches had often been made, and asses of unusual power and fleetness had been placed against him ; but he never met with a superior. He was docile also and gentle, and having survived his master, to the comfort of whose latter days he had essentially contributed, he spent the remainder of his life in ease and idleness, and at his death was buried with due honours in his own little paddock."

. The docile and sagacious behaviour of these animals when well treated, affords indeed a remarkable contrast to their ordinary character in this country. The writer has had proof of this in the case of a female ass kept for the gratification of three children, and employed only in carrying them on her back, or drawing them about in a little carriage. With a warm and dry stable, abundance of food, and the range of a large orchard in dry weather, *Jenny* was far happier than asses are wont to be, and had therefore less opportunity for the display of those qualities of patience and endurance which are the usual characteristics of her kind. Her personal appearance at once betokened her happy lot, for she was comparatively sleek and handsome, and her eyes were lively and expressive. Her coat was nearly black, enlivened by a little white on the breast and belly. Her ears were remarkably long, and of a fine glossy black. They formed indeed a most expressive feature of her face, for she made great use of them to indicate her feelings, bending them strongly forward through eagerness, alarm, or curiosity, and laying them almost flat upon her neck

when irritated and angry. This is the ordinary habit of donkeys, but in her case, from the length and beauty of the ears, and the quick expression of the eyes, there was greater cause to remark it.

If Jenny had little exercise for patience as it respected the work she had to perform, she still needed some to carry her through the trial of being the chosen pet and plaything of three lively children. And here her gentleness was apparent. In the ardour of their affection the children would frequently hang about her neck, and bestow upon her the fondest caresses, all which she bore with great meekness. She would also allow their inexperienced hands to put on the saddle and bridle; but they must beware how they meddled unnecessarily with her ears, which were very sensitive. If much annoyed in this respect when standing in her stable, she had a habit of suddenly shifting her position from one side of the stall to the other, at the risk of giving her little friends an unlucky squeeze.

That this animal was sensible of kindness, and attached to her young owners, there could be no doubt in the mind of any one who witnessed her behaviour: she came at their call, and responded to their affectionate strokings with a little snort of pleasure, or with a meek and satisfied look. She would take a carrot, an apple, or any other dainty, very gently from the little hands that offered it; and more than once, when going at full speed, finding her rider unseated, she stopped of her own accord, as if afraid of injuring the child. And this kindness she showed amidst many provocations, for the

children were not always free from the fault of teasing and annoying their playfellow. Although Jenny, like the rest of her race, had stentorian lungs, and made the neighbourhood resound with her brayings, especially when deprived of her eustomary gratification of a run in the orchard, she was yet cowardly, and easily terrified at other loud noises. When this was observed by the children, they could not refrain from amusing themselves at her expense. One of them, a lively boy, frequently excited poor Jenny's terror by putting his mouth close to her ear, and shouting at the top of his voice a certain quantity of Latin, which formed his lesson for the day. This was done when she was tied up in the stable, and unable to get out of his reach, but her agitation and vain attempts to escape showed how gladly she would have fled from the hateful sound of the classies. Another favourite trick was to rush unexpectedly upon her, when she was in the height of one of her loudest brayings, and to make her stop in the middle of it, through fear of a shouting almost as loud as her own. The awkward "break-down" in her sonorous music was always greeted with shouts of laughter, although it seemed a source of discomfort to the poor animal herself.

That Jenny was not deficient in sagacity there were many instances to prove. Her recollection of places she had once stopped at, and especially of stables where she had been comfortably entertained, was a troublesome part of her character, for it was with great difficulty she could be urged past the remembered spot without calling. She often showed

this recollection long before arriving at the spot itself: a turning in the road, leading in the wished-for direction, was enough to quicken her speed, and to make her evidently pleased at the idea of the visit she was about to pay. Her ears were raised, and she ran along without any need of the whip; but, when arrived at the place, and opposed in all her attempts to enter, she became sullen, and difficult to manage, creeping along at a tedious pace, until some fresh recollection aroused her energies. But when on service in a road where no such temptations came in her way, Jenny's paces were very good; and much was she admired as she drew along the carriage at a brisk trot, with her long ears dressed out in netting, and ornamented with blue rosettes. When confined to the orchard Jenny was sagacious enough to open the gate, unless very securely fastened, and also to make her way through what seemed a substantial fence. When drawing the carriage she was sometimes stopped, while one of the party opened a light swing-gate across a lane or bye road, but she soon showed her independence by pushing the gate open of her own accord, though she did not always succeed in getting the carriage through before it swung back again.

Jenny's love of home was strong and decided, and this occasionally led to displays of stubborn and unruly temper. The children's saddle exercise was taken in a very long garden, having a broad path from end to end, where they frequently rode the donkey for hours. Every time Jenny approached the end nearest to her stable, her ears were erected,

her pace quickened, and she showed a longing desire to enter, but a wicket gate opposed her progress, and moreover her rider turned her head resolutely in the opposite direction, and forced her to return. When this had been carried on a certain length of time, Jenny's patience sometimes gave way, a spirit of rebellion sprang up within her, and she became quite unmanageable. Setting off at full gallop, she would dash open the wicket gate, and rush with her rider into the stable, sometimes bruising his legs against the walls, or knocking off his hat at the entrance.

After five or six years of easy service Jenny was reluctantly given up to other hands. The children removed with their parents to a city, where not only could no accommodation be found for their old favourite, but where she would have been useless and troublesome to them. Their consolation in parting with her was the belief that she would experience gentle and kind treatment from her new owners.

The above cases are by no means the only ones we might adduce to show that the ass well repays gentle and kind usage. The Rev. W. Bingley gives the following anecdote:—

An old man, who, a few years ago, sold vegetables in London, used in his employment an ass, which conveyed his baskets from door to door. Frequently he gave the poor industrious creature a handful of hay, or some pieces of bread, or greens, by way of refreshment and reward. The old man had no need of any whip or goad for the animal, and seldom

indeed had he to lift up his hand to drive it on. Some person spoke to him one day respecting his kind treatment, and asked him whether his beast were apt to be stubborn? "Ah! master," replied he, "it is no use to be cruel; and as for stubbornness, I cannot complain, for he is ready to do any thing, and go any where. I bred him myself. He is sometimes skittish and playful, and once he ran away from me: you will hardly believe it, but there were more than fifty people after him, attempting to stop him, but it was all no use; yet he turned back of his own accord, and never stopped till he ran his head kindly into my bosom."

In the following instance, also, there can be no doubt that kind treatment had sharpened the sagacity of the ass, and caused him to make such a surprising effort to regain his stable.

In March, 1816, an ass belonging to Captain Dundas, of the Royal Navy, then at Malta, was shipped on board the *Ister* frigate, Captain Forrest, bound from Gibraltar for that island. The vessel struck on some sands off the Point de Gat, and the ass was thrown overboard, in the hope that it might possibly be able to swim to land; of which, however, there seemed but little chance, for the sea was running so high that a boat which left the ship was lost. A few days after, when the gates of Gibraltar were opened in the morning, the guards were surprised by *Valiant*, as the ass was called, presenting himself for admittance. On entering, he proceeded directly to the stable of Mr. Weeks, a merchant, which he had formerly occupied. The poor animal

had not only swam safely to the shore, but without a guide of any description had found his way from Point de Gat to Gibraltar, a distance of more than two hundred miles, through a mountainous and intricate country, intersected by streams, which he had never traversed before, and in so short a period, that he could not have made one false turn.

If we may believe the account given of the popular amusements at Cairo, at the close of the Mahometan worship, the ass may be justly admired for his performances. His master, it is said, first makes him dance, and then informs him that the sultan is about to build a palace, and will employ all the asses in carrying mortar and stones for the work. Upon this the animal falls down, and feigns to be dead, turning his heels upwards, closing his eyes, and extending his chest. In this posture he remains, in spite of many blows, until his master informs him that the finest asses are to be chosen the next day to bear some ladies to see a triumphal show; and that such asses are to be entertained with oats and Nile water. Upon this the ass immediately jumps up, and leaps for joy. Many such tricks are performed by the patient animal.

From this digression, which, however, may have helped to illustrate the character of the ass, as developed under favourable circumstances, we now return to the general history of the animal. In ancient times white asses appear to have been greatly prized, and reserved for the use of kings, nobles, judges, and other eminent persons. They are mentioned in the book of Judges, chap. v.

ver. 10; and, from the remarks of a commentator, we find that the white asses of western Asia are still among the finest of their species, and are more prized by their owners than any other. "They also sell at a much higher price : and those hackney ass-men who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for a white ass than for any of the others. The superior estimation in which they are held is indicated by the superior style of their furniture and decorations ; and, in passing through the streets, the traveller will not fail to notice the conspicuous appearance which they make in the line of asses which stand waiting to be hired. The worsted trappings are of gayer colours ; the beads and small shells are more abundant and fine ; and the ornaments of metal more bright. But, above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant—a barbarous kind of ornament, which the western Asiatics are fond of applying to their own beards, and to the manes and tails of their white horses."

White asses are not uncommon in Spain, where, also, large piebald asses, grey and white, are frequent. A pure white ass, of fine proportions and of large size, was reared some years ago by Lord Essex. It was the progeny of piebald Spanish asses, but was destitute of colour, and even of the cross on the back, which is so seldom absent from the race. It might have been considered an albino, but for a few dark hairs in the tassel of the tail, and about the muzzle, and for the colour of the

eyes, which was chestnut-brown. A fine variety of the ass is sometimes met with, having a few zebra-like stripes on the legs, and occasionally a double cross on the shoulders.

That the advantage of a fine climate is not alone sufficient to produce fine specimens of the ass, is proved by the fact, that in India, where we might have expected to find specimens equalling those of Syria and Persia, the ass is a mean and degenerate creature. In western India asses are not much larger than Newfoundland dogs, and are only used for the meanest offices, such as carrying small loads of salt and grain, or of clay for the potters, or of lincn for the washerwomen. Whenever the ass is thus employed, simply or chiefly as the poor man's drudge, it is to be expected that the race will degenerate. Rough treatment, improper diet, and a deficiency of rest and shelter, are evils that cannot be overborne by a fine climate. It is in situations where the animal is esteemed and cared for by the middle and upper classes, and is also in a climate suitable to its nature, that it becomes the noble and graceful animal which it is described to be in western Asia.

Attentions of this kind are bestowed upon the ass in Spain, and accordingly the animal often reaches fifteen hands in height, and is described as a strong, elegant, and even stately animal. Among the middle classes in that country the ass is commonly employed for riding, and also for agricultural purposes. A great reason for the care bestowed on the breed of asses in Spain, is for the production of mules, which

are exceedingly serviceable in the mountain districts of that country. It appears that the Spaniards were the means of introducing the ass into South America, where it is found wild in great numbers, so as even to become destructive to cultivated lands. So abundant were these animals in the sixteenth century, that in the Isle of Fortaventura they were hunted and killed by thousands, to save the harvest. When herding in barren plains, and distressed for want of water, these wild asses are observed to satisfy their thirst by obtaining the moisture which exists in the melon-thistle, a sort of natural vegetable eistern. But before they attempt to make an opening in the plant, they push aside the thorns which proteet it, or break them off with their hoofs, sometimes laming themselves in the proecess, but more generally effecting their object without doing themselves injury. The wild ass of central Asia, ealled Koulan, is hunted by the Persians and Tartars for its flesh, and is preferred to all other descriptions of game. From the testimony of Pliny, and other writers, it also appears that the flesh of the wild ass was esteemed by the Roman epicures in the same manner as we regard venison. These writers speak of Afriea as the country whence the most delieate flavoured fat foals were obtained.

It is said that the flesh of the young ass forms no despieable food, and that it is even eaten in the lower class of inns in the environs of Paris, where it is served up as veal. The waste litter of the ass is an exeellent manure for stiff, moist lands : the ancients esteemed this manure highly, and preferred

it above all others for gardens. Ass's milk, which was prescribed by the ancient Greek physicians, is still recommended by the faculty. It scarcely differs from human milk in colour, in taste, or consistency; its cream is as seanty and as fluid, and it is not possible to obtain butter from it. Ass's milk is very easy to digest, and is an approved and specific remedy in several ailments; but, in order that it may produce good results, it ought to be drunk at its natural heat three or four times a day, so as to form the principal portion of the nutriment of the patient. It is also useful for washing the eyes, in certain diseased states. In order to have this milk of good quality, a young, healthy, well-conditioned ass must be made choice of, which has only recently had a foal. She must be treated well, fed moderately on corn, and such green food as may have a salutary influence on the malady; she must be allowed to pasture for some time in the open air, and left to enjoy the company of her foal, so that she may not withhold her milk. With these precautions an ass will furnish milk for more than a year. The skin of the ass, as well as the flesh and the milk, is likewise turned to account: leaves for pocket-books, and shagreen for spectacle cases, are made of it.

The patience, caution, and sure-footedness of the ass are strongly shown in the *mule*, which is an animal partaking of the nature of both horse and ass. It is a curious fact, that the mule is longer lived than either the horse or the ass, and is also less liable to disease, and capable of more enduring exertion. The finest mules are reared in countries

where the ass is in the greatest perfection. Thus in Spain mules of great beauty are used in the carriages of persons of high rank, and are frequently purchased at the price of fifty or sixty guineas.

From the mention made of this animal in Holy Writ, it appears that the mule was used both for the saddle and as a beast of burden, at least as early as the time of David. Asses, camels, mules, and



oxen are mentioned as the bearers of provisions, (1 Chron. xii. 40;) and the use of the mule for purposes where swiftness was required is illustrated by the retreat of Absalom on a mule from battle, (2 Sam. xviii. 9;) and also by the posts or couriers of Persia and Media riding upon mules, (Esther viii. 14.) The mule was valued among the ancient

Romans, and was employed to draw the equipages of empresses and noble ladies.

The mule is of inestimable value to mountain travellers, enabling them to cross those narrow rocky tracks which would otherwise be impassable. This sure-footed creature, if allowed full rein, and not overladen, will pick his way along the most dangerous paths in safety. Captain Head, describing one of the worst passes in the Cordilleras, gives an idea of what is successfully accomplished by mules. "The mountain above appears almost perpendicular, and in one continued slope down to the rapid torrent which is raging underneath. The surface is covered with loose earth and stones, which have been brought down by the water. The path goes across this slope, and is very bad for about seventy yards, being only a few inches broad; but the point of danger is a spot where the water which comes down from the top of the mountains, either washes the path away or covers it over with loose stones. We rode over it, and it certainly was very narrow and bad. In some places the rock almost touches one's shoulder, while the precipice is immediately under the opposite foot, and high above the head are a number of large loose stones, which appear as if the slightest touch would send them rolling into the torrent beneath, which is foaming and rushing with great violence. However, the danger to the rider is only imaginary, for the mules are so careful, and seem so well aware of their situation, that there is no chance of their making a false step."

The case is, however, different when the animal is heavily laden. After crossing the pass in safety, Captain Head waited to see how the baggage mules would accomplish the task. He thus describes their proceedings. "As soon as the leading mule came to the commencement of the pass he stopped, evidently unwilling to proceed, and of course all the rest stopped also. He was the finest mule we had, and on that account had twice as much to carry as any of the others; his load had never been relieved, and it consisted of four portmanteaus, two of which belonged to me, and which contained not only a very heavy bag of dollars, but also papers, which were of such consequence that I could hardly have continued my journey without them. The peons now redoubled their cries, and leaning over the sides of their mules and picking up stones, they threw them at the leading mule, who now commenced his journey over the path. With his nose to the ground, literally smelling his way, he walked gently on, often changing the position of his feet, if he found the ground would not bear, until he came to the bad part of the pass, where he again stopped, and I then certainly began to look with great anxiety at my portmanteaus; but the peons again threw stones at him, and he continued his path, and reached me in safety; several others followed. At last a young mule, carrying a portmanteau, with two large sacks of provisions, and many other things, in passing the bad point, struck his load against the rock, which knocked his two hind legs over the precipice, and the loose stones

immediately began to roll away from under him. However, his fore-legs were still upon the narrow path. He had no room to put his head there; but he placed his nose on the path at his left, which gave him the appearance of holding on by his mouth. His perilous fate was soon decided by a loose mule, who in walking along knocked his comrade's nose off the path, destroyed his balance, and, head over heels, the poor creature instantly commenced a fall which was quite terrific. With all his baggage firmly lashed to him, he rolled down the steep slope, until he came to the part which was perpendicular, and then he seemed to bound off, and turning round in the air, fell into the deep torrent on his back, and upon his baggage, and instantly disappeared. I thought, of course, that he was killed; but up he rose, looking wild and seared, and immediately endeavoured to stem the torrent that was foaming about him, but the eddy suddenly caught the great load which was upon his back, and turned him completely over: down went his head, with all the baggage; and as he was carried down the stream, all I saw were his hind quarters, and his long, thin, wet tail lashing the water." In some unaccountable manner this poor mule, when given up for lost, managed to scramble ashore, and returned feeble and dejected to his companions, yet without broken bones, and with fewer cuts and bruises than might have been expected.

The mules of the east are of various breeds, and some of them of great beauty. A writer on Palestine informs us that the better sort of mules,

which are capable of carrying heavy loads, are employed in the caravans, and the common sort are of great service for the mill and water wheels, while both are maintained at a less expense than horses, and being surer-footed, are better suited for traversing the rugged roads in mountainous countries. "The domestic trade with the maritime towns and the mountains is not only carried on chiefly by mule caravans, but they are sent even to Erzeroum, Constantinople, and other remote towns. In these caravans the male travellers are mounted on mules, lightly laden (usually with the mere personal baggage of the rider); and the women either ride in the same manner (sitting astride, as they always do, like men), or in a kind of wooden cradle, called *muhaffy*, hung on one side of the mule, with another to balance it, occupied or not, but made equi-ponderant to the other. But persons of a certain rank travel in a kind of litter, carried by two mules. Within the towns, and in short excursions to the circumjacent gardens, asses generally have the preference, and the mules are laden with the baggage."

Humboldt, in speaking of the mules of South America, remarks, that in proportion as a country is more savage, the instinct of domestic animals improves in address and sagacity. "When the mules feel themselves in danger, they stop, turning their heads to the right hand and to the left. The motion of their ears seems to indicate that they reflect on the decision they ought to take. Their resolution is slow, but always just, if it be free ;

that is to say, if it be not crossed or hastened by the imprudence of the traveller. It is on the frightful roads of the Andes that the intelligence of horses and beasts of burden displays itself in an astonishing manner. Thus the mountaineers are heard to say, 'I will not give you the mule whose step is easiest, but him who reasons best.' This popular expression, dictated by long experience, combats the system of animated machines better perhaps than all the arguments of speculative philosophy."

Speaking of a very difficult pass which occurs in the provinces of Venezuela and Cumana, the same writer observes: "It is difficult to form an idea of a more tremendous descent: it is a road of steps; a kind of ravine in which, during the rainy season, impetuous torrents fall from rock to rock. The steps are from two to three feet high, and the unfortunate beasts of burden, after having measured with their eye the space necessary to let their load pass between the trunks of the trees, leap from one rock to another. Afraid of missing their leap, we saw them stop for a few minutes to examine the ground, and bring together their four feet, like wild goats. If the animal do not reach the nearest block of stone, he sinks half his depth into the soft ochrey clay that fills up the interstices of the rock. When the blocks are wanting, enormous roots serve as supports to the feet of men and beasts; these are some of them twenty inches thick, and often issue from the trunks of the trees much above the level of the soil. The creoles have sufficient confidence in the address and happy instinct of the mules to

remain on their saddles during this long and dangerous descent."

Although mules are not employed to a great extent in England, yet most persons must be acquainted with these animals. The mule is larger than the ass, has a longer neck, and more slender limbs. It has also a closer, finer coat ; but on the whole, it comes much nearer to the ass than to the horse : it has the hoof adapted for steep places, the cross on the back, the long ears, and the tasseled tail of the ass ; it is also patient, persevering, and calculating, like that animal, and though it has more spirit and animation than the common ass, it is yet inferior in these respects to the horse.

Akin to the ass and mule is that beautiful animal, the Zebra, only seen in this country in menageries or zoological gardens. Buffon says of the zebra, "This is, perhaps, of all quadrupeds, the best made, and the most beautifully clad by the hand of nature. To the figure and grace of the horse, it adds the light elegance of the stag; and the black and white bands, with which its body is ornamented, are arranged with such wonderful symmetry, that we might almost be disposed to imagine that rule and compass had been employed in their formation. These alternate bands are narrow, parallel, and exactly separated; they extend not only over the body, but the head, thighs, and legs, and even over the ears and tail; they follow so exactly the contour of the different parts, enlarging more or less, according to the development of the muscles, and the roundness of the different forms, that they exhibit

the entire figure in the most advantageous point of view. In the female these bands are alternately black and white, in the male they are black and yellow, but always of a lively and brilliant tint. They also rest upon a ground of short, fine, and copious hairs, whose lustre considerably augments the general beauty of the colours."

The zebra is a native of Africa, and is found from Abyssinia to the Cape of Good Hope. It is



THE ZEBRA.

of so wild and untameable a character, that we have little opportunity of becoming acquainted with its natural habits. Many attempts have been made

among the colonists at the Cape to reduce this beautiful animal to the service of man, but hitherto they have proved fruitless. A rich citizen brought up several zebras, and to a certain degree tamed them, with a view to use them for the saddle and harness; but having, at length, ventured to try a pair of them in his chariot, he narrowly escaped with life, and the zebras showed such uncontrollable fury, and rushed back to their stalls with such impetuosity, that he had no inclination to make a second attempt.

The zebra is haughty and courageous, and appears to scorn all efforts at conciliation; nevertheless, it is thought that if a greater degree of skill and patience were brought to the task, the animal would eventually bow to the yoke. In corroboration of this, M. F. Cuvier gives an instance of a female zebra who was perfectly tame and gentle, and could be mounted without difficulty.

Zebra-mules have been reared and tamed in this country. Two of these animals, belonging to the Zoological Society, were formerly employed to draw a light spring-cart, but it is stated that their subjugation was not effected without much trouble. In temper, the animals were wild, and even vicious, and strangers who approached them too familiarly were in danger of a bite or a kick. In stature, and in their form and markings, these animals were intermediate between the zebra and the ass. They were driven, tandem fashion, in the parks and streets of London, in 1833, and were found very

powerful, correct, and quick in their paces, and tolerably obedient to the rein. In the gardens of the Society, in the Regent's Park, there are now two or three beautiful animals of this description, apparently hybrids between the zebra and the ass. Their gambols, and occasional quarrels, (when the heels are in most active, and not ungraceful exercise,) form a great amusement to persons walking in the inner portion of the park, and within sight of their paddock. They are also very tame, and will take food from the hands of children, when offered through the rails of their enclosure.

From what has been said of the nature of the ass and mule, the reader will probably be disposed to regard these animals as less stupid and contemptible than they are generally considered; and if so, then let him not be ashamed to befriend these poor persecuted animals, when he sees them suffering under the ill-treatment of cruel masters. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel," (Prov. xii. 10.) And surely, to interfere in behalf of a suffering ass, is no ignoble act, when even the Maker and Monarch of all has condescended to notice this humble animal, and to enjoin that it shall share in the rest of the Sabbath. "Six days thou shalt do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed," (Exod. xxiii. 12.) And if any other motive is wanting to excite a due interest in this

patient creature, let us remember that the ass was the animal chosen by the Saviour of mankind to bear him in his triumphal entry into Jerusalem, according to the saying of the prophet, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass," Matthew xxi. 5.



THE ROOK.

THE ROCK,
AS AN EXAMPLE OF INDUSTRY.

GREAT are the blessings of industry, and many are the promises attached to the diligent use of time. Whatever may be a man's condition in life, unless it has pleased God to afflict him with disease of body or mind, nothing can release him from the obligation *to work*. To the rich as well as to the poor the command is addressed, "Whatsoever thy hand findeth to do, do it with thy might." (Eccles. ix. 10.) If spiritual blessings are to be obtained, it is by diligently seeking for them; for it is written, "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat" (Prov. xiii. 4); and again, "He is a rewarder of them that diligently seek him." (Heb. xi. 6.) So also, if temporal advantages are desired, it is folly to expect them without a diligent and persevering use of the means necessary to obtain them; for "The hand of the diligent maketh rich" (Prov. x. 4); and "The hand of the diligent shall bear rule." (Prov. xii. 24.)

Looking abroad into the world, we see proofs of constant activity in all God's creatures. Day and night, summer and winter, cold and heat, succeed

each other with steady, unremitting course. There is on all sides a never-ceasing active performance of our Maker's will. The tides of the ocean never cease their ebb and flow; the vegetable world is constantly at work, either in pouring forth the flowers and fruits of summer, or in preparing, beneath the wintry snows and storms, for another season. Animals, in their wild state, are diligent in searching for food, and diligent in preparing a safe retreat for their young. Insects are remarkably diligent, labouring throughout the short period of their lives to supply the wants belonging to their condition; and even those creatures which lie hidden and torpid during a portion of the year, and might, at first sight, appear to resemble the human sluggard in wasting much of their existenee, even these are fulfilling the law of their Creator, who has so formed them as to make it quite necessary for them to retreat from the severity of the weather, and to pass in a deep sleep that time of the year when it would be difficult, if not impossible, for them to obtain their proper food.

Thus, all creatures are obeying, with constant and regular course, the will of Him who formed them, until we arrive at man, the most highly gifted of all, the most highly blessed of all; and here, alas! we find the idler, the sluggard, the consumer of precious time. If such persons could once be persuaded to taste the pleasures of activity, they would feel that the following sayings are true:—

“None so little enjoy life, and are such burdens to themselves, as those who have nothing to do.

“The active only have the true relish of life.

“He who knows not what it is to labour, knows not what it is to enjoy.

“Recreation is only valuable as it unbends us; the idle know nothing of it.

“It is exertion that renders rest delightful, and sleep sweet and undisturbed.”

If we desire to be constantly diligent and active in duty, we may find encouragement in the examples not only of all wise and good men, but in that of some of the lower animals around us. Should it be considered beneath the dignity of man to look for examples for his own conduct in those of the lower animals, let him recollect that he has been told by his Divine Master to go to the ant for instruction, and to consider the lilies of the field and the fowls of the air, that he may learn lessons of wisdom.

Where shall we look, then, among the creatures God has formed for lessons of industry, and patterns of an active life? What beast, or bird, or insect, is capable of supplying us with an example of that constant and diligent use of time which we are so apt to forget to be a duty? What creature is there, whose frequent occurrence, and whose active habits, shall come before us as a reproach for every hour spent in idleness, and every neglect of known duty? whose cheerfulness shall reprove our discontent, whose early rising shall shame our sloth, whose sense of justice shall point to upright dealing; whose behaviour to its fellows shall be a lesson on social duties, but whose general habit in every thing

that it sets about shall be—activity—untiring, unceasing activity?

Such an example is given to us in *THE ROOK*; and such lessons may be gained from the history and habits of that well-known bird. Let us then consider them with this intent.

None but those who are confined by their employments to the heart of great cities are altogether



THE ROOKERY.

ignorant of the habits of this bird; for it does not shun the abodes of man, but rather prefers to live very near to them. Where unmolested, rooks build in large communities among the fine old trees that

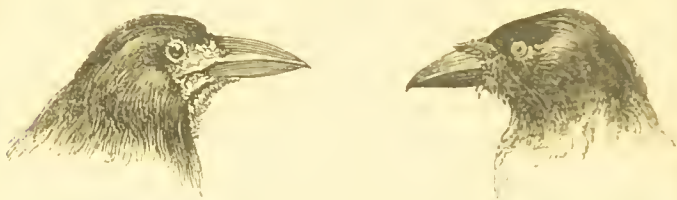
shelter country mansions; and, by persons of good taste, the cawings of this busy people are not considered inharmonious or disagreeable. Addison, in the description of his visit to the country mansion of Sir Roger de Coverley, says—

“At a little distance from Sir Roger’s house, among the ruins of an old abbey, there is a long walk of aged elms, which are shot up so very high, that when one passes under them the rooks that rest upon the tops of them seem to be cawing in another region. I am very much delighted with this sort of noise, which I consider as a kind of natural prayer to that Being who supplies the wants of His own creation, and who, in the beautiful language of the Psalms, feedeth the young ravens that call upon him.”

In the cultivated lands close by our towns rooks are also seen in considerable numbers, and there a clump of elms will often entice them to establish a rookery. In the neighbourhood of towns, therefore, as well as in the country, the rook is frequently before our eyes; it is also widely dispersed over the temperate parts of the earth. In some countries it is a bird of passage, but with us it is a settled inhabitant.

For the advantage of those few persons who may not know this bird by sight, the following description is given:—A full-grown rook is about nineteen inches in length, and thirty-eight inches across the wings; the weight is about nineteen ounces. The whole of the plumage is of a fine glossy black, with rich bluish reflections on the

head and neck. The feet and the bill are also black; but at the base of the bill is a light grey skin, covered with hairs in the young birds, but naked in the old. These hairs are said to be worn off by the constant digging for worms and grubs; but it is rather to be believed that the circumstance is natural to the bird, and not at all dependent on its habits. By this greyish skin the rook is at once known from its relations, the crow and the raven, whose plumage and general appearance are in other respects somewhat similar.



HEADS OF ROOK AND CROW.

Instances sometimes occur of rooks having a part, or even the whole, of the plumage white, instead of black; but such cases are rare. One is mentioned in the *Natural History of Selborne*.—"A gentleman in this neighbourhood had two milk-white rooks in one nest. A booby of a carter, finding them before they were able to fly, threw them down and destroyed them, to the regret of the owner, who would have been glad to have preserved such a curiosity in his rookery. I saw the birds myself nailed against the end of a barn; and was surprised to find that their bills, legs, feet, and claws, were milk-white."

Thus much of the appearance of the rook. We have now to consider the activity of its habits, and the lessons to be gained therefrom. Yet there is one inquiry that presents itself with respect to this activity, and it is too important to be overlooked. It is this. Is the diligence of the rook exerted for the benefit or for the injury of man? Is the bird, as sometimes represented, the friend of the farmer and the conservator of the crops, or is he just the reverse of this—the devourer of the young wheat and the destroyer of many a flourishing pasture? Let us take the evidence of competent witnesses on both sides, and acquit or condemn accordingly.

The name of the rook is *CORVUS frugilegus*, the latter word implying *corn-gatherer*; and the chief accusation against rooks is, that they devour a quantity of grain.

The statements which would go to condemn the accused shall occupy us first. The writer of the *Journal of a Naturalist* says, “During the unusually severe winter of 1829-30 our rooks became certainly corn-eaters; the ground was bound down by the frost, and their favourite food hidden by the snow. They fixed themselves by dozens on the oat-ricks out in the fields; and the late-sown, just germinating wheat was dug up from the soil, to a very injurious extent, by our half-famished birds; but they appeared to return to their common food upon the relenting of the frost.” This applies to a season of unusual severity; let us therefore look farther.

Dr. Stanley says, “A rook which we kept for

some time, was, after a night's fast, fed entirely upon oats, of which it ate, in twenty-four hours, two ounces, of sixteen ounces to the pound ; while another, under similar circumstances, consumed two ounces and a half of bread. This certainly would bear strongly against them, was there nothing to be said in mitigation ; but it should be remembered, that the above consumption is founded upon the supposition that rooks lived entirely upon grain, which so far from being the case, is very much the reverse ; for they prefer an insect diet, if not altogether, at least to a great extent. And even with respect to grain, they will not willingly eat it, except in a particular state, preferring it when somewhat softened, and more particularly during the time of its undergoing the natural malting process, when it not only swells, but becomes soft, with an addition of about two-thirds of gum and sugar to the small quantity it before contained. During this critical time, the fresh-sown crop is undoubtedly in some peril, as well as a short time before harvest, when the soft and sweet ears of green grain offer irresistible temptation to a robbery, of which it is to be feared they must be found guilty, and no money can be more profitably laid out at such critical moments, than the daily wages of a few boys, for the sole purpose of frightening them away."*

Similar testimony is borne by the Rev. W. T. Bree, who makes a statement from which we select the following particulars :—

* Dr. Stanley's "Familiar History of Birds."

“ The real fact is, and it must not be disguised, that my friends, the rooks, have a natural taste and propensity for grain, especially when it is a little swollen by having lain a few days in the ground ; and, accordingly, the periods at which they commit the greatest depredations are just after the grain is sown (the wheat in autumn, and the oats and barley in spring), and before it is come up. . . The rooks, to grind their corn, seem to require stones, like other millers ; and for this purpose they swallow lumps of brick, grit, broken platter, coal, and other like substances (but chiefly brick), which are discharged again, along with the pellets of husks of the grain. These fragments of brick, &c., are from the size of a vetch seed, or less, to that of a damson stone, rough and irregular sometimes, but usually more or less rounded, or bouldered, by the action of grinding in the bird’s stomach before they are thrown up in the pellets ; and the pellets, in consequence, are sometimes slightly tinged with a red or brick-dust colour.”

Mr. Jesse, after speaking in just commendation of the rooks, and of their ability in destroying grubs, says, “ In order to be convinced that these birds are beneficial to the farmer, let him observe the same field in which his ploughman and his sower are at work ; he will see the former followed by a train of rooks, while the sower will be unattended, and his grain remain untouched.”—“ Our own characters, I believe,” continues Mr. Bree, “ often suffer by the extravagant and injudicious praises of our friends ; for when men come to perceive that we do not

possess all the good qualities, or at least, do not possess them to that extent, which we are said to do, they are not apt to give us credit even for those which really belong to us. I fear it may fare the same with the rooks in the present instance. Some who read the above will be likely to condemn the rooks *in toto*, and to discredit what is most truly said in their favour, on account of the error mixed up along with it. Mr. Jesse makes the rooks too good by nearly half. They may not follow the sower, it is true, because they prefer the grain when swollen."

Mr. Bree says that his object in the above statement is not to injure the character of these useful and amusing birds: "On the contrary," he observes, "I am one of their firmest friends, being fully convinced (indeed, it has been proved by actual experiment) that they are, on the whole, beneficial to the farmer. Unquestionably they commit some injury; but then, by way of compensation, they do a vast deal of good. Only let the balance be fairly struck, and the good they do will be found greatly to preponderate."*

A petty mischief committed by rooks must also be stated. They are so fond of walnuts, that it has been found worth while, in an orchard of walnut-trees, to keep a boy as a scarecrow, or rather scare-rook. A rook having plucked a walnut, usually flies off to a common, or some open place not far off, to eat it unmolested. In this way walnut-trees have sprung up, from a rook having from some

* Magazine of Natural History, 1835.

cause abandoned an uninjured walnut in an open place.

It is, therefore, useless to pretend that rooks do not at times commit injury by attacking the young crops of wheat and potatoes, and the juicy grains of half-ripened corn. But, on the other hand, we have to bring forward the most satisfactory proof of services that far outbalance these injuries. Grain, after all, is not the favourite food of these birds. What they most delight in is the grub of the cockchafer, an insect which, in its perfect state as a beetle, is well known as it "wheels its drony flight" through the air on a calm summer's evening, and sometimes comes full swing into the face of the annoyed pedestrian. But the mischief done by this same insect, before it arrives at its winged state, is not so well known, except to farmers and their labourers. Every one of these cockchafers, or beetles, lives beneath the earth, as a large whitish grub, for three or four years before it comes forth in its perfect form; and it is during this long time, while concealed from our eyes, that it carries on its ravages on the tender roots of grasses and corn. These grubs are so numerous in some seasons, and kill such a quantity of corn by eating away the roots, that the farmer suffers a serious loss, which would soon, indeed, become a ruinous one, were it not for the valuable services of the rook.

A correspondent, signed "T. G." in the *Magazine of Natural History*, for 1833, makes the following curious calculation:—

"In the neighbourhood of Clitheroe, in Lanca-

shire, is a rookery belonging to W. Vavasour, Esq. of Weston, in Wharfedale, in which it is estimated there are 10,000 rooks ; that one pound of food a week is a very moderate allowance for each bird, and that nine-tenths of their food consist of worms, insects, and their larvæ ; for although they do considerable damage to the fields for a few weeks in seed-time, and a few weeks in harvest, particularly in backward seasons, yet a very large proportion of their food, even at these seasons, consists of insects and worms, which, if we except a few acorns and walnuts in autumn, form at all other times the whole of their subsistence. Here then, if my data be correct, there is the enormous quantity of 468,000lbs., or 209 tons, of worms, insects, and their larvæ, destroyed by the birds of a single rookery ; and by every one who knows how very destructive to vegetation are the larvæ of the tribes of insects (as well as worms) fed upon by rooks, some slight idea may be formed of the devastation which rooks are the means of preventing. I have understood that in Suffolk, and in some of the southern counties, the larvæ of the cockchafer are so exceedingly abundant, that the crops of corn are almost destroyed by them ; and that their ravages do not cease even when they have attained to a winged state. Various plans have been proposed to put a stop to their depredations ; but I have little doubt that their abundance is to be attributed to the scarcity of rooks, as I have somewhere seen an account that rooks in those counties are not numerous, either from the trees being felled in which

they nestled, or that they had been destroyed by the prejudiced farmers. I am the more inclined to be of this opinion, because we have many rooks in this neighbourhood, where the cockchafer is not known as a destructive insect ; and I know that insects of that class, and their larvæ, are the most favourite food of the rook."

Perhaps, after the above remarkable statement, it will not be necessary to say much more in defence of rooks ; but we may also add, that a few years ago an enormous quantity of caterpillars appeared upon the mountain of Skiddaw, in Cumberland, and completely cleared it of vegetation, so that the people in the neighbourhood began to tremble for the safety of the enclosed lands, and to anticipate the destruction of their crops. But the rooks, who are fond of high ground in summer, arrived in great numbers, and setting to work immediately on the caterpillar host, soon put an effectual stop to their ravages.

Under a mistaken notion that rooks were mischievous to the crops, some large farmers in Devonshire made the experiment, a few years ago, of offering a reward for the heads of these birds, and succeeded in greatly reducing their numbers. But the result was most unfortunate. Nearly the whole of the crops failed for three succeeding years ; and insects increased to such a degree, that the farmers became as anxious to import rooks and other birds, as they had before been to get rid of them.

The wire-worm, one of the farmer's greatest enemies, is beyond the reach of small birds, and is

safe from the effects of the weather. It keeps under ground, eating its way into the heart of the roots of corn. The rook is alone able to keep this enemy in check. He knows by the appearance of the plants which those are, at whose roots the mischief is going on. He traverses a field of wheat, and with his strong and sharp bill, roots up plant after plant for the sake of devouring the wire-worms beneath. He may appear, to ordinary observers, to be making sad havoe with the crop ; but on a close examination of the plants thus uprooted, some traces of the wire-worm's cell will generally be found. In the crops of young rooks that have been shot, scarcely anything else has been found, in many instances, but wire-worms. In frosty weather, when the birds are pressed for food, grain, earth, and even dung, have been found in their crops. Cowper notices the hard necessity to which they yield, when he says,—

The very rooks and daws forsake the fields,
Where neither grub, nor root, nor earth-nut now
Repay their labour more ; and perch'd aloft
By the way-side, or stalking in the path,
Lean pensioners upon the traveller's track,
Pick up their nauseous dole, though sweet to them,
Of voided pulse, or half-digested grain.

Thus we may consider the inquiry,—Does the rook do good or harm to the agriculturist ? as fairly settled. The rook being plainly proved to be the farmer's friend, and one of his most valuable labourers, let us now consider the habits of the bird, with a view to get lessons of activity therefrom.

The rook is an early rising bird. The cawing

and bustle of a rookery begins at the earliest dawn. Before the most active farmer is abroad, or has sent forth his labourers to their appointed tasks, the industrious rook has taken his breakfast of dew-worms from the pastures, and has set out with his fellows for the open fields, cawing, as if chiding the labourer's delay, and waiting with many signs of impatience for the arrival of the team and the plough. Is there any sluggard in the village who neglects his duty and his interest for the sake of giving way to slothful habits? Let the loud cawing of the impatient rooks arouse him from his slumbers, and remind him that he, as well as they, has his appointed labour to perform, which he cannot shrink from and remain blameless. Early rising promotes health, cheerfulness, and contentment; it allows time for the sacred duty of asking God's blessing on the employments of the day; and it enables the active man to make the most of the early hours, which, for any kind of labour, whether of body or mind, are always the best. Shall these cheerful active birds do better than we do in this respect? Shall creatures which have no other task than the provision for bodily wants, surpass those who have to provide for both body and soul?

"Early to bed, and early to rise," would seem to be the rook's motto, and an excellent one it is. Late hours in the evening bring weariness and sloth in the morning, and unfit for duty of any kind. Let the rook then furnish an example for daily imitation. If he is thus early abroad for the simple purpose of procuring food, let us awake and

arise for nobler purposes, such as besit immortal beings :

Awake, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

The rook works hard for his daily food. To be convinced of this, look at these industrious birds as they follow the plough. When the teams are all a-field, "slicing the sward or the stubble, and turning up the fresh and fragrant earth to be mellowed by the action of the sun," then is there no more cawing or complaining among the rooks, but as pleasant a sight in the way of untiring industry as could be desired. With a brave and dauntless step these birds follow elose behind the ploughman's heels, pieking up every minute the grubs and worms that are turned up by the ploughshare, and making a most plentiful meal. In the nesting time rooks have not only their own excellent appetites to satisfy, but each pair has to attend to the wants of four or five young birds. This is indeed a time of hard work for them ; but their cheerful activity carries them through everything. Incessantly do they labour, flying backwards and forwards from dawn till eve, and scouring the neighbourhood for a supply. Perhaps the newly ploughed fields are at a great distanee from the rookery, and if so the toils of the birds are much increased, and with all their industry they have much ado to satisfy their clamorous brood. In dry seasons things are still worse, and the poor rooks can scarcely find enough to support life.

“In a hot day,” says Mr. Knapp, “we see the poor birds perambulating the fields, and wandering by the sides of the highways, seeking for and feeding upon grasshoppers, or any casual nourishment that may be found. At those times, were it not for its breakfast of dew-worms which it catches in the gray of the morning, as it is appointed the earliest of risers, it would be famished. In the hot summer of 1825 many of the young brood of the season perished from want; the mornings were without dew, and consequently few or no worms were to be obtained; and we found them dead under the trees, having expired on their roostings. It was particularly distressing, for no relief could be given, to hear the constant clamour and importunity of the young for food. The old birds seemed to suffer without complaint; but the wants of their offspring were expressed by the unceasing cry of hunger, and pursuit of their parents for supply, and our fields were scenes of daily restlessness and lament. Yet amid all this distress, it was pleasing to observe the perseverance of the old birds in the endeavour to relieve their famishing families, as many of them remained out searching for food quite in the dusk, and returned to their roosts long after the usual period of retiring.” *

The patient and steady toil by which the rook thus labours to support its family is not without a lesson for mankind. Hardships like those which the bird bears so uncomplainingly are not unknown to human parents; but it is better to meet them by

* Journal of a Naturalist.

persevering exertion, and by striving to the utmost to overcome them, than to sit down and complain of the hard lot of those who have to toil for a living. A life of honest industrious poverty is truly honourable and deserving of respect; and few indeed are the instances where active, right-minded, hard-working persons, have come to want. Those who are walking in the fear of God, and in the diligent employment of the powers he has bestowed upon them, may take comfort in the words of the Psalmist: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalm xxxvii. 25.) Meanwhile, to those who are not doomed by circumstances to toil for their daily bread, the busy labours of the rook may be useful, in reminding them of the hard and self-denying life of numbers of their fellow-creatures, and may thus be the means of leading them to active efforts in behalf of others.

In such a world, so thorny, and where none
Finds happiness unblighted, or, if found,
Without some thistly sorrow at its side,
It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguished than ourselves, that thus
We may with patience bear our moderate ills,
And sympathize with others suffering more.

The rook loves his home. The rook is very cautious, in the first instance, where he chooses his home; but having once chosen it, he appears to entertain a lasting affection for the spot. It is a curious fact, noticed by Goldsmith, that when a pair of rooks are about to build a nest, they spend several days in examining all the trees of the grove

very attentively: they do not rashly prepare a home for their future brood in the first shelter that presents itself, but wait and examine well the advantages or disadvantages of the place in which they propose to settle. Every part of a tree will not suit their purpose: some branches may not be sufficiently forked, others may not be strong enough, and others, again, may be too much exposed to the rocking of the wind. These things appear to be matter of grave deliberation with the couple; and when at last they find a branch to their mind, they continue to sit upon and observe it very carefully for two or three days longer. At length the place is determined upon, and they begin to gather materials for their nest.

This home, so prudently examined, and wisely chosen, is not, as with most other birds, a mere summer's dwelling-place, to be finally deserted when the season is over. When his family is reared and gone, the rook still views the nesting place with affection, delights to watch over its safety, and returns to the spot to repair the ravages caused by wintry storms, and to bring up other broods, not only in the same rookery, but, if possible, in the same nest. Rooks are observed at the close of summer meeting again in considerable numbers at the rookery, uttering a mellow and plaintive cawing, very different from that with which they repair to the same spot in the spring. Some few of them may be seen strengthening and repairing their nests, as if anxious to secure them from the effects of inclement weather. As winter sets in, they depart to



THE ROOKERY IN WINTER.

a warmer spot; but it seems that they are not unmindful of their nests, for a few sentinel rooks may often be observed posted on the branches, as if to reconnoitre the place, and to report on the amount of damage done by the storms.

Happy those who can take the rook as an example with respect to the love of home! who know what it is to prefer their own home to every other place: to leave it with regret; and to go back to it with renewed affection after every necessary absence!

To enjoy this state of feeling, home must be a place of love and harmony; each one must strive to add to the happiness of the rest; bad passions and unkind words must be checked and silenced; and every kindly feeling cherished and encouraged. Those who wish for a happy home must not choose one rashly: it is a serious matter, and demands serious thought: not only must the spot itself be wisely pondered on (after the example of the rook), but the companion chosen, and the means of supporting a family, must be well considered. Economy, neatness, order, and good habits of every kind, are necessary to ensure the comfort of home. With these, the cottage of the peasant may be a scene of peace and happiness: without them, the palace of a nobleman would give no real satisfaction.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, sought thro' the world, is not met with elsewhere.

Rooks are kind and active neighbours. Notwithstanding the noise and clamour of a rookery, which would lead us to suppose that a great deal of quarrelling is going on, a little observation will show that the birds live in a very friendly manner together, and show various tokens of good will. True, they have laws for the regulation of the society, and offenders against these laws meet with certain punishment. They also steadily resist the intrusion of strangers, and are very jealous in keeping their community within due bounds. But these points do not affect the general friendly feeling of

the whole rookery. The social instinct which forms the bond of union between all the inhabitants, continues not only for life, but from one generation to another; and when their society is broken up by any accident, such as the felling of the trees in which they live, they do not fly off in various directions, as might be expected, and form several new rookeries, but they remove in a body to some neighbouring grove, and continue to be one large community as before. And although they will by no means allow stranger birds to come and take up their abode amongst them, yet they do not harbour unfriendly feelings towards the inmates of other rookeries. "Carriers," says an accurate observer of birds, "sometimes pass and repass between the different rookeries, upon terms that are evidently amicable; but the messages which they carry are only known to the rooks themselves. There is no doubt, however, that all birds which live in societies have some signals by which they recognise each other; for when the rooks of different rookeries feed together during the day, but go home at night, each party takes its proper course, though occasionally one or two will follow the wrong leader for a time before they discover their mistake."*

The rook remains in society throughout the year. Though driven from its nesting trees in winter, it does not seek a solitary place of shelter: "In flocks it builds, in flocks it seeks its food, and in flocks it retires to roost." It may often have been asked. Where do the rooks roost in winter? We see them

* Mudie: "The Feathered Tribes of the British Islands."

abroad in the day-time, and sometimes view their passage in large flights over our fields; but where are they at night? In this, as in other things, these birds are social and orderly in their habits. There is a chosen retreat, generally in some forest or thick wood, to which they retire, year after year, with the greatest regularity. This retreat may be several miles from their nesting trees; but distance is of little consequence to travellers in the air. The manner in which they set out from this forest in the morning, distribute their numbers in search of food, and at close of day re-assemble, and return to their dormitory, is beautifully told by Sir Thomas Diek Lauder in the following passage:—

“Early association has made the rook very dear to us. We delight in its choral music. In no part of his vast creation is the wisdom of Almighty God more clearly manifested than in the instinctive economy and management exhibited by rooks. We have watched them in the morning when leaving the wood, where they have had their dormitory. We have seen them rise into the air before the sun, like a vast cloud, when the whole army would wheel round and round with the most wonderful evolutions. Then would they break off into four grand divisions, which would each take its course to an opposite point of the compass. After flying a mile or two, each in its own direction, the four bodies might severally be observed to take post for awhile in some large grass field; whence again rising after a time, and forming evolutions like those which were at first performed by the main

body, they would subdivide themselves into brigades, which would each take its own separate way over the country. On watching any one of these brigades, it could be traced to some spot where it would again subdivide itself into regiments, if we may so call them; and so would these birds go on breaking themselves into smaller divisions, until they were scattered all over the face of a country, in parties of not more than two or three together. Were the whole nation of rooks to set forth in one body, and to alight in any one field of grain, they would devour the whole of it in a few hours. But scattered as they thus providentially are, the damage they do to each individual is so small, that it is hardly worth notice. Towards evening we have seen these small parties collecting, and every rendezvous recognised in the morning, is regularly revisited at night, and the companies, the regiments, the brigades, the grand divisions, and, finally, the great national army itself, are all made up in succession, in the same places, and in the same manner exactly as they were subdivided in the morning; and after a variety of beautiful aerial motions, and one harmonious chorus of thanks to that beneficent Being who has liberally provided for their wants, they all at once settle down in the tall trees of the wood, with the shades of night, there to enjoy their repose till morning.”*

The loftiness or lowness of their flight seems to be regulated by the state of the weather. A

* Sir Thomas Dick Lauder, Bart. in his edition of “Gilpin’s Forest Scenery.”

naturalist informs us, that when it blows a hard gale of wind, the rooks fly with great rapidity, skimming along just above the tops of the trees : but when the sky is calm and clear, they pass through the air at a great height, with a regular and easy motion. The same observer has noticed a movement which in some places is called the shooting of the rooks, and is supposed to portend a storm. "When rooks have risen to an immense height in the air, so that in appearance they are scarcely larger than the lark, they suddenly descend to the ground, or to the top of trees exactly under them. To effect this, they come headlong down, one pinion a little raised, but not expanded, in a zigzag direction (presenting alternately their back and breast to you), through the resisting air, which causes a noise similar to that of a rushing wind. This is a magnificent and beautiful sight to the eye of an ornithologist. It is idle to suppose for a moment that it portends wind. It is merely the ordinary descent of the birds to an inviting spot beneath them, where, in general, some of their associates are already assembled, or where there is food to be procured. When we consider the prodigious height of the rooks at the time they begin to descend, we conclude that they cannot effect their arrival at a spot perpendicular under them, by any other process so short and rapid."*

No one can observe these birds closely without seeing traces of a regular system of government among them. When punishment is to be inflicted

* Waterton : "Essays on Natural History."

on an offender, it is not done by a solitary individual, but is the joint act of several, and these seem to have been deputed to the office by the general voice of the society. Then, again, there seem to be certain individuals appointed to special duty, as sentinels. Many persons must have noticed, in common with the writer, that whenever a number of rooks are feeding in a newly-cultivated field ;— when, for instance, they have attacked a fresh-sown potato-ground, and for lack of better fare, are busily engaged in pulling up the cuttings, and feeding either on them, or on the grubs by which they may already be infested, they always take care to post a sentinel or two on the top of some tall tree, that they may have timely notice of danger. It is amusing to watch the motions of the sentinel-bird, and to observe the sharp look-out which he keeps in all directions. Turning his head from side to side, and sending keen glances at every approaching object, he seems unwilling to disturb his companions on slight occasions ; but let danger really threaten, and he immediately utters sharp and significant cawings, perfectly well understood by the rest, who rise in a body and wheel off, not perhaps before the sentinel, urged by the pressing nature of the case, has set them the example of hasty flight.

All these things prove that there is a friendly feeling throughout the rookery ; that the birds help each other in danger, are fond of each other's society, and unite to protect the general interests. Let this yield friendly admonition to villagers living

apart from the great world, and shut up, as it were to the same employments, the same interests, and the same society. In a country village each one knows the character and affairs of his neighbours ; each one pursues very nearly the same path of industry ; each one repairs, it is to be hoped, to the same village church ; and each one expects, at last, to have his bones deposited in the same churchyard.

What an opportunity for cultivating love, and peace, and good-will ! How many occasions must often occur for helping one another, comforting one another ! The interest of one is the interest of all, and it concerns every villager to do all in his power to promote good habits and reprove the evil. Each one may endeavour in his own case to set an example of honesty, industry, and sobriety ; to forbear quarrels or threatenings, and to cultivate peace with all men.

Rooks love order and regularity, and punish theft. So regular are the proceedings of these birds, that their return to the rookery in spring can be calculated almost to a day. The Rev. Mr. Bree says :—“ We have heard the remark made, that were a naturalist to be cast into a profound sleep for a long and indefinite period, so as to be totally unconseious of the lapse of time, whenever he awoke, he would at once be able, on merely walking abroad and viewing the natural objects around him, to state with accuracy, not only the month of the year, but almost the very day of the month, on which he roused from his slumber ; so regular and constant, for the most part, are the

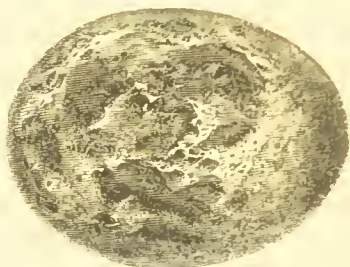
operations of nature, and the various occurrences of the seasons. The above remark was forcibly brought to my mind this spring, on referring to my calendar for the last few years, and observing the punctuality evinced by the rooks in commencing the work of building their nests. By commencing the work of building, I mean their actually collecting and carrying sticks, &c., for the purpose; for it is well known, that long before a single stick or particle of other material is carried to the rookery, the rooks themselves, with much ceremonious clamour and cawing, are in the daily habit of paying regular visits at stated hours to the trees they are about to occupy; on which occasions we may presume they hold council, select their sites, and form their plans and calculations, as do other builders."

By noting down the day of the month on which these birds commenced their operations during five years, Mr. Bree noticed a variation of only three days. Twice they began to build on the 9th March; twice on the 10th; and once on the 8th. It would seem, therefore, that in the case of the rooks at least, the business of nest-making is only in a very slight degree either hastened or retarded by the forwardness or the backwardness of the season.

Various other proofs of an orderly habit among these birds may be noticed by those who live near a rookery. The hour of rising and of going to bed is punctually kept; the business of nest-making is only allowed to go on in accordance with certain established rules; and the punishment of offenders

also appears to be regulated by law. Every spring the old birds, as a matter of right and precedence, please themselves in choosing the branches suitable for their nests, or in repairing the shattered fragments of the last year's nest. But the young birds, the full-grown progeny of the last season, have to take what they can get, in the way of situation. If they come too near the nest of the old bird, a quarrel ensues, and they are driven away. However, they at length make a careful selection of a spot, and then very frequently are guilty of a theft, which draws down upon them the indignation of their seniors. At first they set to work with great activity to fetch sticks for their nest ; but being often obliged to seek them in distant places, they begin to grow weary, and to consider whether they might not find some nearer home. Watching, therefore, till they find a nest left unguarded, they proceed to pilfer from it the very best sticks of which it is composed ; and thus their work seems to go merrily on for a time. But retribution is at hand. No sooner does the owner find out the theft, than he takes steps for the punishment of the offenders. There is a great noise and clamour, as if complaint were being made ; and afterwards, it has been observed that eight or ten rooks proceed to the nest of the young couple, and tear it in pieces in a moment. Thus the lesson is taught that "honesty is the best policy : " and the pair seem duly to profit by it. Their next nest is made in a less objectionable manner ; and knowing how much the indignation of the rookery has been excited against

them, they do not think it prudent to leave home both together, but while one goes to fetch sticks, the other sits by to guard the spot. Having once succeeded in fitting up a nest, which is composed of a sort of rough basket-work of sticks, lined with fibrous roots and long grass, the female begins to lay her eggs, and hostilities are immediately at an



ROOK'S EGG.

end. The most violent of those who undertook the punishment of the young couple, would never be found molesting them now. Skirmishes had, perhaps, occurred daily up to that moment, but they have all at once ceased. A beautiful instance this of consideration and respect for the maternal character! It is also interesting to observe, that while the female is sitting on her eggs, which are four or five in number, the male bird constantly brings her food, which she receives with a fondling, tremulous voice, and fluttering wings, just as a young helpless nestling might do.

Rooks are orderly even in their diversions. The Rev. Gilbert White notices the following, as the evening proceeding of the rooks in autumn:—
“Just before dusk, they return in long strings from

the foraging of the day, and rendezvous by thousands over Selborne-down, where they wheel round in the air, and sport and dive in a playful manner, all the while exerting their voices, and making a loud cawing ; which being blended and softened by the distance that we at the village are below them, becomes a confused noise, or chiding, or rather a pleasing murmur, very engaging to the imagination, and not unlike the cry of a pack of hounds in hollow, echoing woods, or the rushing of the wind in tall trees, or the jumbling of the tide upon a pebbly shore. When this ceremony is over, with the last gleam of day they retire for the night to the deep beechen woods of Tisted and Ropley. We remember a little girl, who, as she was going to bed, used to remark on such an occurrence, in the true spirit of physico-theology, that the rooks were saying their prayers ; and yet this child was much too young to be aware that the Scriptures have said of the Deity, that ‘He feedeth the ravens who call upon Him.’”

Many are the lessons to be derived from the proceedings above noticed. Nothing is to be done to any purpose without order and regularity. The happiness of cottagers would be increased fourfold, if there was more of order in their households ; if their children were kept in order, their clothes in order, and their simple meals put out in a neat and orderly manner. There is nothing but the disposition of the inmates to prevent this from being done by the poorest. Unhappily, the mother of a family too often goes abroad to field-work, as well

as her husband ; and while this is the case, ragged garments, neglected children, and dirty homes, are almost sure to be the result. It would be well for them if, like the young couple in the rookery, grown wiser by past experience, one remained behind to take care of the house, while the other toiled for provisions.

The proceedings of the rookery give a foreible lesson on the folly as well as the sin of dishonesty. To take what does not justly belong to them, is a temptation to which many persons give way, even from their childhood ; and perhaps the evil has taken firm root from not having been properly checked at that time. Were certain and immediate chastisement to follow every act of this kind in young offenders, a great check would be given to the evil. Cottagers are not always strict with their children in this respect. They take no notice of petty thefts committed by those who, they think, "will know better another day : " and thus they foster habits which may at last bring shame and sorrow on their families. Rooks are not slow in settling the matter, when one of their society has plundered a neighbour. They take an effectual method of stopping the practice. Now, although a cottager dare not take the law into his own hands, and because his neighbour is a thief, immediately begin to pull his house about his ears ; yet he may, at any rate, rule his own family well, and punish, with the strictest justice, the practice of stealing, if it be found among his own children, taking occasion also to show them that a sin has been committed

against God as well as against their fellow-creatures.

Need we point to another lesson to be gained from this bird, namely, the care and attention bestowed on its partner and its brood? In like manner the industrious cottager brings home the fruits of his daily or weekly toil for the nourishment and support of his family: he lives a life of self-denial for the sake of those who are dear to him. His condition does not allow of his indulging in luxuries, and he freely relinquishes them, content to toil hard, and to live hard, for the benefit of others. But are there not some to whom the habits of the bird are a daily reproof; who neglect their families, quarrel with their wives, and waste their evenings in scenes of intemperance? Alas! that in many respects creatures of mere instinct should be superior to intelligent man!

In all these, and perhaps in many other respects, good and useful lessons may be learned from the habits of this cheerful and industrious bird; but there are other points of interest connected with the rook, besides those already noticed. His sagacity is very great, and it enables him to detect danger in a way that is truly surprising. The following instance is too remarkable to have been credited, except on the best authority. It is given in Mr. Yarrell's admirable *History of British Birds*. An old mansion, at no great distance from London, was surrounded by a number of very fine elms. Many of these trees had become very old, and it was determined to fell a few of them every year, and plant

young ones in their place. The oldest of the trees were accordingly condemned to be felled, and a portion of the bark taken off, to indicate those which were to come down. These trees were quickly forsaken by the rooks, and it was soon observed, that, immediately after any of the other elms were marked in a similar manner, the rooks at once forsook the trees, as if fully aware that the removal of the bark was a notice to them to quit. Another instance is given, where certain trees were observed to be avoided by the rooks; and if a nest were commenced by some inexperienced bird, the rest immediately destroyed it. Such trees were afterwards found to be decayed, and were at last generally blown down by storms. Mr. Yarrell is of opinion that, in such cases, the age, or incipient decay of the tree, had had its effect upon the upper branches, and that the rooks found these twigs less fit for their purpose than those of more healthy trees close by.

Many instances are given of the social nature of these birds, and their preference for the neighbourhood of mankind. They have been known to desert a long established rookery, when the mansion near which it was placed has been pulled down, or even for several years remained untenanted. The occupier of a farm in Essex, who had a considerable rookery near his dwelling, was astonished to find, that, on removing to another house, about three quarters of a mile distant, the rooks all followed him, deserting the place of their nativity, and forming another rookery among the trees that sheltered

his new abode. This instance of attachment confirms the opinion that rooks have a certain instinctive knowledge of friends and enemies, or of familiar or strange forms. The ordinary passengers through the avenue or grove where a rookery is established, do not appear to cause much disturbance; but the arrival of strangers, or noise of vehicles, creates a violent cawing and bustle among the birds.

Another instance of sagacity in the rook, and of affection for man, is afforded by Mr. Wyatt's account of a tame rook, named Jack, who was caught young, and fed on raw meat, bread, and water. This bird soon became so fond of his master, that he would follow him over the fields, far from home. His ear was so nice, that he could distinguish his master's voice from all others; and on being called by his name, would instantly answer with his well-known "caw." He persisted, however, in the most obstinate silence, when addressed by others; and all efforts, not excepting the offer of food, were ineffectual to induce him to go near to them. This bird was extremely fond of mice, and very dexterous in catching them. Like all other pets, Jack acquired a number of amusing tricks, one of which was, to call his master every morning, by tapping at his bedroom window with his bill. This bird carefully avoided his fellows in the neighbouring rookery; and, although he would frequently feed in the same field with the whole flock, he always took care to keep at some distance from them.

Notwithstanding all the proofs of sagacity exhibited by rooks, they have never, so far as we are

aware, become objects of superstition. Our intercourse with the simple and credulous inhabitants of a remote district, has revealed to us many a strange notion, and many a wise saying, concerning the raven, the magpie, and other equally harmless creatures; but of the rook we never heard one boding word; probably, because he disarms prejudice by his friendly and confident bearing, coming among us, and trusting his offspring to our mercy, while he allows us to watch his busy active habits from morn till eve, and leaves nothing mysterious to excite the terrors of the superstitious.

Reviewing, then, the whole that has been here collected respecting the character of these birds, it would appear, that to persecute and destroy them, is as contrary to the general interests of mankind as it is to humanity and reason. But there are many persons who may be reckoned among the rooks' best friends, and who pride themselves on the long establishment of these birds in the fine ancestral trees around their dwellings, who are, nevertheless, disposed to permit of an annual "rook-shooting" on their property, for the sake of thinning the birds, and saving the damage which might accrue to the trees, were they over-loaded with nests, and to the neighbouring crops, were they over-burdened with these busy inspectors. As to the crops, they have been already proved to be more benefited than injured by rooks; while there is also little reason to fear that the trees will be loaded to their injury, or will receive greater damage than is inflicted by firing among the branches.

Rooks are very jealous of the encroachments of young couples. They seem as if actuated by the spirit of those economists who would rather pull down than build cottages, lest the numbers of the inhabitants should increase too rapidly. And if at any time the rookery is really overstocked, a detachment is sent off to some other neighbourhood, and a separate colony is established.

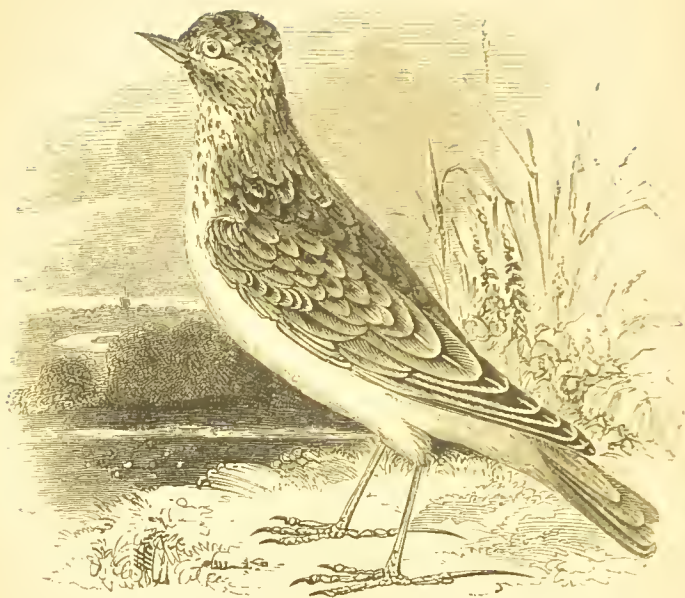
There is throughout nature such a wise and equal distribution of animal and vegetable life; such a beautiful provision for maintaining the necessary balance, by which none shall long, or greatly preponderate, so as to inflict a lasting injury on the rest, that, under ordinary circumstances, man has little need to interfere in the matter, further than for the supply of his own wants.

The flesh of rooks is generally deemed unpalatable; the young birds alone are fit for food, and these must be skinned and seasoned in a pasty, before they can be at all divested of the bitter flavour they naturally possess. At all times they are very inferior to pigeons; and there is, therefore, no temptation to destroy them for the table. The "sport" of rook-shooting is undeserving of the name. The astonished birds, when fired upon in their very homes, set up a most lamentable cawing, as if to reproach those who have thus betrayed their confidence and ill repaid their labours. The young birds, just able to hop from bough to bough, but not yet expert in the use of their wings, are the especial objects of attack. The bewildered parents, in the agony of their alarm, fly off for a

short time, on the report of the gun, but soon return again to watch over the safety of their homes. There, perhaps, they find the mangled remains of their offspring, entangled among the branches, or they miss several that have fallen to the ground. While pouring forth their bitter lamentations, the charge is renewed, and old as well as young birds drop from the boughs, or show, by their enfeebled action, that they are maimed and disabled.

Rook-shooters themselves seem half ashamed of this destruction of unresisting creatures, who actually present themselves to death, rather than desert their families. May the supposed necessity for this warfare speedily cease! Let the experiment be tried of allowing rooks to follow their own plan of emigration, when they become too numerous, and it will, doubtless, be found to answer quite as well as the annual slaughter committed by man.

While some are anxious to thin their rookeries, others are equally desirous of getting these birds to establish themselves near their dwellings. It is said, that in order to form a rookery, it is only necessary to find a magpie's nest in the neighbourhood, and removing the eggs, to substitute those of the rook. The magpie will rear the young birds as her own; and the following year the young rooks will come back and take up their quarters in the same place.



THE SKYLARK.

Thou, simple bird, dwellest in a home
The humblest, yet thy morning song ascends
Nearest to Heaven.

THE LARK,

AS AN EXAMPLE OF CHEERFULNESS.

ETHEREAL minstrel ! pilgrim of the sky !
Dost thou despise the earth, where cares abound ?
Or, while thy wings aspire, are heart and eye
Both with thy nest, upon the dewy ground ?
Thy nest, which thou canst drop into at will,
Those quivering wings compos'd, and music still !

To the last point of vision, and beyond,
Moult, daring warbler ! That love-prompted strain
(Twixt thee and thine a never-failing bond)
Thrills not the less the bosom of the plain ;
Yet mightst thou seem, proud privilege ! to sing,
All independent of the leafy spring.

Leave to the nightingale the shady wood ;—
A privacy of glorious light is thine,
Whence thou dost pour upon the world a flood
Of harmony, with rapture more divine :
Type of the wise, who soar—but never roam,
True to the kindred points of heaven and home.

WORDSWORTH.

No one can walk into the fields on a morning in spring without noticing the general air of cheerfulness which marks the face of nature. The bright sun and the blue sky, the pleasant refreshing green of the earth, the trees, and the sparkling streams, are all cheerful objects ; but they become much more so when associated with living creatures—with birds and insects, with various useful quadrupeds, and, above all, with the dwellings of man, and the tokens of his industry.

The rural scene, even in winter, does not altogether lose its cheerful character. Winter has its bright suns and blue skies; and the verdure of the earth is refreshing to look on even then. Such animals as continue among us are active in providing for their few and simple wants; and they still add greatly to the cheerfulness of the scene.

And even when the rain is pouring, the snow falling, or the wind howling, few persons are so destitute as not to have a cheerful nook by the fire-side to retire to, where they can listen to the pelting of the storm without, and be thankful for the many comforts which surround them. The animals retire to holes and nooks, and find safe shelter from the storm, and are ready, when it is over, again to come forth, and minister to the gladness of nature.

It is, indeed, most important to cultivate cheerfulness as a *habit* of the mind. If we can only secure cheerfulness, we have no need of mirth; indeed, we are much happier without it, for mirth is seldom of long continuance, and it has its fits of depression; while cheerfulness enables us to pass over the little evils and annoyances which may every day occur, and even to meet misfortune with calm resignation and serenity. It has been well observed, that "Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: while cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

If we wish to find a pattern of cheerfulness in the animal world, there can be little difficulty in

selecting one that seems especially fitted to our purpose. This is the SKYLARK. "Blithe as a lark" is a common expression, and truly indicates the joyous spirit of that happy bird. Other birds are cheerful, as their glad songs and incessant chirpings testify; but there is something almost sublime in the cheerfulness of the lark, as he rises into the clear blue sky, pouring out his delightful hymns of joy, and soaring upwards, as if to utter, at the very gate of heaven, his morning tribute of praise and thanksgiving. At the peep of day his song commences, so that the diligent husbandman is gladdened with his notes as he goes abroad to his early labour.

Up springs the lark,
Shrill-voiced and loud, the messenger of morn;
Ere yet the shadows fly, he, mounted, sings
Amid the dawning clouds.

The matin-song of the lark was in ancient Greece the signal for the reaper to commence his toils. These were suspended during the heat of the day, when the bird was silent, and resumed when the sun began to verge towards the west, and the lark filled the air anew with its warblings.

In taking this bird for an example, there is the advantage of its being extensively known. Larks are common in every part of our own country, and in most other parts of Europe, from Siberia in the north, to the shores of the Mediterranean Sea in the south. They are also seen in some parts of Asia and in Northern Africa. In Denmark, Sweden, and Norway, the lark is chiefly known as a summer visitor, though it sometimes remains

in those countries throughout the year. This is also the case in some parts of Scotland. Numbers of skylarks are supposed to migrate into this country from the continent. They have been noticed, during several years, on the Suffolk coast, flying off the sea, for hours together on the same day, from five and ten, to forty and fifty in a flock. The lark prefers to live near the dwellings of man, because the seeds and insects best suited to it are found there.

As the lark is thus common, it is an easy matter to become acquainted with its appearance and habits. It is a modest-looking bird, and cannot boast of any brilliancy of plumage.

Plain is his suit of sober brown,
His speckled vest and dusky crown;
Apparel meet for one, whose rest
Is on the open fallow's breast,
Though little apt to win the prize
Of elegance in common eyes.

The feathers on the upper part of the head are dark brown, with pale brown edges. These form a crest, which the bird elevates at pleasure. The wings and tail are varied with three shades of brown, the edge of the feather being the lightest; the outer tail-feather on each side is white; the throat and upper part of the breast are pale brown, mottled with dark brown spots; the under parts of the body are pale yellowish white, tinged with brown. The beak is dark brown above, and pale yellow beneath. The feet are yellowish brown, darker in the old birds than in the young; the legs, toes, and claws are brown; the middle toe longer than the rest; the claw of the hind toe very long,

and nearly straight. The whole length of a full-grown male bird is about seven inches and a quarter, and twelve in the stretch of the wings. The female is rather smaller than the male, and somewhat darker in colour.

Such are the sober colours of the plumage ; but the neat and graceful walk and attitude of the bird are very striking. The extreme length of the hinder claw gives it great facility in walking, but prevents it from seizing the branches of trees ; hence it never perches. Sometimes, in walking across a ploughed field, you may observe what seems almost like a withered leaf in motion, or the accidental movement of one of the clods of earth ; but the next minute you see the mottled breast or the bright eye of the gentle lark, who has remained close in the furrow until the very last moment, and is now running along the ground, instead of seeking safety in flight. It seems to be aware that its sober plumage affords the best protection, by making it scarcely to be distinguished from the ploughed ground around it.

This bird has been occasionally observed of a dirty white or stone colour, with the usual markings in light and dark shades. It is a curious fact, that the nestling plumage of larks has been observed to accommodate itself, to a certain extent, to the colour of the soil in which the birds are hatched ; those hatched in a red, gravelly locality, being of a paler and redder tint than those bred upon a dark soil.

The structure of this bird, and the nature of its

plumage, alike suggest that the earth, and not the tree, must be the nesting-place. The nest is, indeed, constructed in the ground, frequently sheltered by a tuft of herbage, or a clod of earth. It is found in almost every situation. The corn-field, the grassy meadow, the open pasture, or the bare sod seems equally acceptable. Grahame well contrasts the lowly situation of the nest with the lofty flight of the little architect :—

Thou, simple bird, dwellest in a home
The humblest, yet thy morning song ascends
Nearest to heaven.



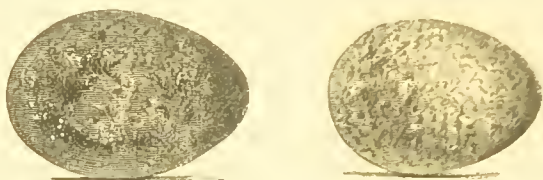
THE SKYLARK AND NEST.

The same poet also describes the materials and locality of the nest:—

The daisied lea he loves, where tufts of grass
Luxuriant crown the ridge ; there, with his mate,
He founds their lowly house, of withered bents,
And coarser spear-grass ; next, the work
With finer, and still finer fibres lays,
Rounding it curious with his speckled breast.

The nest is simple, but it is made with care. The male bird brings home the materials for building, and the female assists in arranging them; so that, although the poets give the male the credit of building the nest, it appears that he does little more than fill the office of the bricklayer's labourer. His mate selects the ground with care, avoiding clayey places, unless she can find two clods conveniently placed so as to allow the water to drain off. In looser soils, she scrapes until she has formed a little cavity, and loosened the bottom of it to some depth; she then places the first layers so loosely, that if any rain should get in at the top, it may sink to the bottom, and there be absorbed by the soil. The nest is first formed of strong vegetable fibres, and then lined with fine dry grasses and the hair of cattle. It is flat in appearance, like a shallow eup, but its edges are raised a little above the surface of the ground; they have also a slope outwards. The bird now takes up her position on the nest; there she sits, her head being always turned to the weather, so that the feathers of the breast and throat may completely prevent the rain from entering the nest at that side, while the wings and tail act as pent-

houses in the other parts. If the rain is very slanting, the fore part of the bird, upon which the plumage is thickest, receives the whole of it. Thus does the lark patiently sit upon the ground, and bear the pelting of the storm, be it ever so violent, rather than expose her eggs to injury.



EGGS OF THE SKYLARK.

The eggs are from three to five in number, and vary considerably in colour; some are of a dark brown, speckled with reddish brown; others are light brown, speckled with green; others, again, are generally pale-coloured, both in their ground and markings, or have the chief part of the colouring at the larger end. There is also variety in their shape and size, some being large and oval, others pear-shaped; but whatever trifling difference there may be, they are sufficiently alike to be easily known as skylark's eggs by persons who have once become acquainted with them. The young are hatched in about fifteen days, and are fledged by the end of June. The lark then lays more eggs, and the birds of a second brood are able to fly in August. In Italy larks have three broods in the year, one at the beginning of May, another in July, and the third in August.

While producing and hatching the eggs, the female is not entirely mute, but has sometimes been heard to sing with considerable effect. The male, though at other times so timid, is bold and daring while the female is sitting, driving away every other bird that ventures too near his charge, which he watches and feeds with the greatest tenderness.

When the female is disturbed on the nest, she sometimes takes to the wing, but perhaps as frequently escapes by running along the ground. By concealing himself among the corn, Mr. Neville Wood* has watched the return of the female. "If well concealed, you will see her cautiously approaching, and having discovered, to her perfect satisfaction, that all is safe, she once more resumes her post on the eggs, but not without ever and anon casting a furtive glance around, as if fearful of further evil. This done, she suits the nest, with great care, to her dimensions, with her legs, as you may have observed in the common fowl or ring-duck."

The early spring is the best of all times to hear the skylark's cheerful and exhilarating song. The bird rises, on quivering wing, almost perpendicularly, describing a sort of screw-like curve, "singing as he flies, and gaining an elevation that is quite extraordinary; yet so powerful is his voice, that his wild joyous notes may be heard distinctly when the pained eye can trace his course no longer. An ear well tuned to his song can

* British Song Birds.

even then determine by the notes whether the bird is still ascending, remaining stationary, or on the descent. When at a considerable height, should a hawk appear in sight, or the well-known voice of his mate reach his ear, the wings are closed, and he drops to the earth with the rapidity of a stone.”*

What a beautiful picture have we here of cheerfulness and conjugal affection! It is impossible to witness it without feeling its influence, and deriving benefit from it. It may also suggest new reasons for cultivating cheerfulness as a *habit* of the mind. The cheerful man becomes, as it were, a centre of cheerfulness, diffusing peace and content, love and good-will, wherever he goes. The presence of a cheerful man has been compared to “a sudden sunshine, that awakens a secret delight in the mind.” Without knowing the cause, or stopping to inquire into it, we entertain kindly and benevolent feelings towards such a person, in return for the kindly effect he has produced upon us.

How differently do we look on the man who indulges in gloom and ill-temper; who finds fault with things which afford pleasure to others; thinks ill of his neighbour, and does not scruple to speak ill of him on every occasion. Such a person is regarded with suspicion and mistrust. He throws a damp over every household into which he may come. People who, before, were pleased and satisfied with each other, now become cold, and cautious,

* Yarrall, History of British Birds.

and suspicious. They hear whispers, or unkind hints, tending to ridicule the absent ones, or to injure their character ; and they know not how soon it may be their own turn to be so dealt with. They listen, perhaps, to the tale of discontent, or to the piece of scandal ; but they cannot help feeling contempt and scorn for the cowardly tale-bearer, who will say behind a man's back that which he would not dare to say to his face, and who is, perhaps, uttering what he knows to be false ; else, why all this whispering, and caution, and secrecy ? At any rate, they know, or ought to know, that such conduct is a direct violation of the Divine command, "Thou shalt not go up and down as a tale-bearer." (Lev. xix. 16.) And again, "Speak not evil one of another, brethren." (James iv. 11.)

It is no wonder that the presence of such a man breeds pain and mistrust, for the wisest of kings has twice declared that "the words of a tale-bearer are as wounds." (Prov. xviii. 8 ; xxvi. 22.) That Solomon regarded scandal and back-biting as the fruitful source of strife among mankind, is evident from another striking proverb : "Where no wood is, there the fire goeth out : so where there is no tale-bearer, the strife ceaseth." (Prov. xxvi. 20.)

But the lark is still pouring out his sweet harmonious song, cheerful as the blue sky and gladdening beam in which he moves. While listening to it, and feeling its influence, let us not forget that there is another motive besides the bright and beautiful scene around us, for encouraging cheer-

fulness. If it has become a *habit* of the mind, it will tend, more than any other habit, to keep alive in us a deep feeling of gratitude to Him who upholds and sustains us every hour; who gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts xiv. 17.) It is a kind of assent to the condition of life in which we are placed; it gives us a keen relish for the good things which Providence has bestowed upon us, and raises us above the accidents of life. Thus the cheerful man (if his cheerfulness is of the right sort) is habitually grateful to the Almighty for all His dispensations. He has to partake of the sorrows and afflictions which, sooner or later, overtake every man; and he may sometimes be led to wish that he could soar away from them all, to regions far beyond the loftiest flight of the lark; but this very desire for a brighter and happier existence, is not an impatient wish to get rid of the evils of life, but the result of a perfect confidence in his God and Saviour, for he well knows that "all things work together for good to them that love God." (Rom. viii. 28.)

O! for that strength of voice and wing,
To sing and soar, to soar and sing,
With all his joyousness of heart,
From earth's inembrances apart;
And with Heaven's denizens on high,
To revel 'mid the calm, clear sky!
But 'twill not be! Of mortal birth,
Still earthly things will sink to earth.
As from his loftiest, longest flight,
From bathing in ethereal light,
The little bird descends again
To sojourn on the lowly plain:
So the rapt soul, howe'er she spring
Aloft on strong Devotion's wing,

Must feel at times subdued her power,
 And from her speculative tower
 To earth with folded pinions droop,
 And to maternal objects stoop.
 O when, her earthly sojourn o'er,
 Shall she for ever sing and soar !*

Although the lark is eminently the songster of the air, yet it begins to pour forth its melody while sitting on the clods. It hails the earliest dawn with its song, and sometimes sings before dawn. A person travelling by coach from Cambridge to London, once heard a lark singing as early as two o'clock, on a frosty morning in May. Other observers have also listened to the singing of these birds on the ground, and before dawn.

Whilst the lark is singing in the skies, he is still "true to the kindred points of heaven and home;" keeping his eye fixed upon his beloved partner in the nest, and descending, at her signal, with "the accelerated velocity of a stone."

With fluttering start, in silence, from his nest
 The skylark breaks; then steadier upward soars,
 And with melodious trill his prelude pours
 To earth, in hues of full flush'd summer drest.
 Now, poised on moveless wing, he seems to rest ;
 Careless what bird, beneath the airy height,
 May cross his path with horizontal flight,
 The measured lay he breathes ;—then, like a guest
 Singing to other spheres, is lost in light,
 Till fondly lured, he turns his faithful breast
 Downward through fields of blue. The warbling strain,
 Near and more near he swells ; then hushed again,
 Falls, like a shadow, from the sunny dome,
 And chants his three wild notes to welcome home.*

But if the female is sitting on the eggs, or if the young birds have not yet left their nest, he does

* Bishop Mant's "British Months."

* Wordsworth.

not descend in a directly vertical line, but flies along the surface of the field, and alights at a little distance from his nest. Mr. Jesse, to whom this observation is due, thinks that this faculty is given to the bird by its benevolent Creator for the better preservation of its young; as, if it alighted at its nest, the spot might easily be watched, and the young birds fall a prey to some marauding plough-boy.

In this rapid descent, the lark is entirely mute, but when he descends more slowly, he gradually discontinues his song; and it is only when he is about ten or twelve feet from the ground, that he becomes completely silent. A clouded sky, betokening approaching rain, will keep this bird silent; but no sooner do the clouds break, displaying a bright white opening, or a bit of blue sky, than the lark resumes his lay. Warton notices this fact in the following lines:—

Fraught with a transient frozen show'r,
If a cloud should haply low'r,
Sailing o'er the landscape dark,
Mute, on a sudden, is the lark;
But when gleams the sun again
O'er the pearl-besprinkled plain;
And from behind his watery veil
Looks through the thin descending hail;
He mounts, and less'ning to the sight,
Salutes the blithe return of light,
And high his tuneful track pursues
'Mid the dim rainbow's scattered hues.

Happy indeed are those who, like this joyous bird, can rise with alacrity after the cloudy and dark day, and rejoice in the first gleam of sunshine; who can quietly wait the passing of the clouds of adversity, and then spring upwards in thankfulness

to Him who ruleth the storm of sorrow, as well as the raging of the natural elements. It is not every one that can thus act, because it is not every one, even among real Christians, that has cultivated a habit of cheerfulness, or is aware that such a habit is attainable. There are persons of anxious minds, so impressed with a sense of the difficulties and trials of life, and, perhaps, with a knowledge of their own many weaknesses and failures in duty, that they scarcely dare trust themselves to be cheerful. As soon as one cause of grief and perplexity is removed, they immediately begin to look out for another; a care-worn and thoughtful expression is never absent from their brows, and they cannot enjoy the present good, because of the anticipation of coming evil. Let such persons consider the rising lark, scarcely waiting for the shower to be over, before he begins to utter his cheerful song,—scarcely feeling the influence of the sunbeam, before he mounts on quivering wing, to pursue his joyous heavenward flight. Oh! shame on faithless hearts, that lose sight of a multitude of mercies, while dwelling on a few trials; that lie drooping and depressed while the cloud is over them, and forget to soar when the cloud has passed away!

Cheerfulness is the most striking feature in the character of the lark, but we must also admire the strong attachment of the parent bird to its eggs and young. When danger seems to threaten the nest, the lark has been known to remove her eggs or nestlings to a safe retreat. A clergyman, in Sussex, told Mr. Jesse, that, on one occasion,

during harvest, he was riding towards Dell Quay, in Chichester Harbour, in company with two friends; when, having passed the toll-bar, the road is of good elevation, and separated by a short quickset hedge, on each side, from the fields, over which there is a commanding view. When in this situation, their attention was attracted by a shrieking cry, and they discovered a pair of skylarks rising out of the stubble, and crossing the road before them at a slow rate, one of them having a young bird in its claws, which was dropped in the opposite field, at a height of about thirty feet from the ground, and killed by the fall. On taking it up, it appeared to have been hatched about eight or nine days. The affectionate parent was endeavouring to convey its young to a place of safety, but its strength failed in the attempt.

One of Mr. Jesse's labourers, also, informed him that, in mowing some grass, he had found the nest of a skylark, with young ones in it, which seemed to have been hatched three or four days. In consequence of a request which Mr. Jesse had previously made to him, he watched the old birds, and saw them come to their nest, and remove their young to a place of greater safety. This they did, by taking them up with their feet, at different times.

Mr. Blyth relates, that some mowers actually shaved off the upper part of the nest of a skylark, without injuring the female, which was sitting on her young; still she did not fly away, and the mowers levelled the grass all round her, without

her taking further notice of their proceedings. A young person who witnessed this, went about an hour afterwards to see if she was safe, when, to his great surprise, he found that she had constructed a dome of dry grass over the nest, leaving an opening on one side for ingress and egress ; and thus endeavouring to supply the shelter previously afforded by the long grass.

The steadfastness with which this otherwise timid bird remains on her nest, even when within sweep of the mower's scythe, gives full proof of her strong attachment to her brood ; while the stratagem of the male bird in alighting at a little distance from the nest, that he may not draw attention to his precious charge, is equally a proof of his love and care. But when the young birds are hatched, they do not long require the watchfulness of their parents. They are fed during a few days, and then instructed how to procure their food for themselves ; after which, they are encouraged to leave the nest before they are entirely covered with feathers. The fowler is often deceived by this ; for not finding in the nest the young birds which, but a few days before, he had seen only recently hatched, and almost naked, he concludes that they have been devoured, or stolen.

The first food of the nestlings consists of chrysalides, worms, and eggs of locusts, in countries where they are common. This last sort of food causes larks to be held in great esteem in places exposed to the fearful ravages of locusts. On this account, they were considered as sacred birds in

the island of Lemnos, where the locusts still commit great injury, as they do also in many other countries of the Levant. They also render an essential service in destroying the eggs of many insects which devour our crops. During the nesting-time, they destroy multitudes of earth-worms, earth-larvæ, and earth insects; and also winged insects, when they alight on the roots of plants for the purpose of depositing their eggs. In winter, too, the flocks of larks are of great use to the places which they frequent, by clearing them of the germs of weeds, which could scarcely be kept under by any art of man; and if not destroyed by these birds, would choke the ground destined for our valuable crops. Larks seldom go to water, but quench their thirst by inhaling the dew-drops.



THE SHORE LARK.

Attachment to their young is highly manifested by another species of lark, rarely seen in this country, but found in the northern parts of Europe, Asia, and America. It is called the Shore-Lark, and is thus described as inhabiting Labrador :—

“The face of the country appears as if formed of one undulated expanse of dark granite, covered with mosses and lichens, varying in size and colour, some green, others as white as snow, and others again of every tint, and disposed in large patches, or tufts. It is on the latter that the lark places her nest, which is disposed with so much care, while the moss so resembles the bird in hue, that, unless you almost tread upon her as she sits, she seems to feel secure, and remains unmoved. Should you, however, approach so near, she flutters away, feigning lameness so cunningly, that none but one accustomed to the sight can refrain from pursuing her. The male immediately joins her in mimic wretchedness, uttering a note so soft and plaintive, that it requires a strong stimulus to force the naturalist to rob the poor birds of their treasure.

“The nest around is imbedded in the moss to its edges, which is composed of fine grasses, circularly disposed, and forming a bed about two inches thick, with a lining of grouse feathers, and those of other birds. In the beginning of July, the eggs are deposited; they are four or five in number, large, greyish, and covered with numerous pale blue and brown spots. The young leave the nest before they are able to fly, and follow their parents over

the moss, when they are fed about a week. They run nimbly, emit a soft *peep*, and squat closely at the first appearance of danger. If observed and pursued, they open their wings to aid them in their escape, and separating, make off with great celerity. On such occasions it is difficult to secure more than one of them, unless several persons be present, when each can pursue a bird. The parents all this time are following the enemy overhead, lamenting the danger to which their young are exposed. In several instances the old bird followed us almost to our boat, alighting occasionally on a projecting crag before us, and entreating us, as it were, to restore its offspring.”*

Thus it is evident that the soaring disposition and the joyous spirit of the lark are both consistent with the love of home, and with the courageous defence of that home, so far as it is in the power of a creature so weak to defend it. In like manner, the uniformly cheerful man is better fitted and prepared for duty than one who is subject to alternate fits of mirth and depression. If his lot be to rise above his fellows, he does so steadily, and is not made giddy by the elevation; if he has to keep the lower ground of earth-born cares and trials, there again he finds duties and responsibilities, that he may still cheerfully and faithfully perform. True courage is also oftener found in the equal temperament of a cheerful heart, than in the unsteady vehemence which prompts to occasional outbursts of zeal.

* Audubon.

The courage of the lark, however, is of little avail against her numerous enemies ; among which are birds of prey, rats, and weasels. " Nothing is more common," says Mr. Neville Wood, " than to see the feathers of the skylark—mostly nestling feathers—in stubble fields and pastures, and sometimes they are carried off to a neighbouring wood, to be devoured at leisure. Weasels almost invariably bear off their prey—whether eggs or birds—to some wood or thicket, even though this may happen to be at a considerable distance from the spot where the depredation is committed. Water-rats usually prowl very near home, either on the banks of running waters, or in some reedy marsh ; and it is nothing uncommon to see a rat seize a duckling by the leg, whilst swimming, drag it under the water, and bear it off in triumph to its hole ; on reaching which, I have more than once found the remnants of bones, fur, feathers, &c., and, amongst a variety of other things, the primaries of the skylark."

But man is the greatest enemy to the lark, he being in this case, as in others, the most determined and improvident of destroyers ; sweeping the poor birds off by thousands, and converting them into an article of luxury. The winter is the season for this slaughter ; for although larks live in pairs during summer, they assemble together on the open country in vast flocks during winter. Some naturalists suppose that these assemblies are preparatory to migration, while others doubt whether they really are birds of passage. It is stated, how-

ever, that they have been met with at sea, in crossing the Mediterranean; that Malta, and other islands in that vicinity, serve them as resting places; and that they terminate their voyage on the coasts of Syria and Egypt, whence they spread even into India, and over the shores of the Red Sea into Abyssinia. Yet this migration is but partial, for a great number of larks are known to remain in the countries in which they were born. These retire, when the cold is very severe, into sheltered places; to the borders of streams, where they find small worms and insects, on which they feed when seeds are not to be found. If snow falls and remains long on the ground, great numbers of them perish. At such times they have been seen to unite in bands, approach the villages, and even take refuge in houses; and being totally exhausted, they have been killed in considerable numbers.

But it is during the mild weather of winter, when they quit their hiding-places and again spread over the plains, that the sport of lark-shooting, if sport it may be called, is indulged in. The season for lark-shooting commences in September, and is continued to the end of winter, with such persevering earnestness, that from the neighbourhood of Dunstable alone, no less than four thousand dozen are sent every year to the London markets, where they fetch a price of from three to four shillings per dozen.

There are various methods of taking larks: one of which is to drag a net over the stubbles, and other short cover, among which the poor birds find

shelter; but, perhaps, the most singular method of destroying them is by the effect which a strong light has upon them, as well as upon many birds and quadrupeds. On a sunny morning, a number of small mirrors are fixed round an axis, which is made to revolve by means of a string extending to a considerable distance, and the nets are spread close to the mirrors. The mirrors present a glittering dazzling appearance in the rays of the sun; the poor birds are attracted thither, as it were, by some irresistible impulse, and are enclosed in the nets, or shot down by hundreds. It is on the same principle that birds are attracted by the strong light exhibited by the light-houses of our coasts: they sometimes fly with such violence against the plate-glass windows as to fall down dead, or stunned. At the South Foreland light-house, one hundred and twenty-seven birds were taken within three hours one dark night in November, and of those, one hundred were larks. During a recent visit to the Eddystone light-house, the writer was told that larks were very common about the lantern by night, the men on watch seeing numbers of them clinging to the windows on the outside: if merely stunned, they were taken in from the balcony and liberated next morning; but if killed, they were eaten at breakfast: the men said that on one occasion a swarm of bees covered the lantern, greatly obscuring the light, and occasioning some alarm to the inmates; they took their departure, however, when daylight appeared. In some of the light-houses, situated on the coast of the Mediterranean

sea, at certain seasons of the year, the lantern is so thickly covered with winged insects that the keepers are forced to sweep them off with brooms many times during the night. All this shows what a singular attraction there is in a powerful light to various winged creatures, and to larks among the rest.

The temptation to destroy skylarks is as great on the continent as in our own country, for there also are they reckoned an especial dainty, and flock in even greater numbers than with us. Larks are especially abundant on the light soil that extends from Hamburgh eastward, along the southern shore of the Baltic, towards the central marshes of Russia; but such has been the system of wholesale slaughter carried on year after year, that the numbers are said to have considerably diminished of late years. About thirty years ago, it was usual, at the commencement of twilight, to take in nets about three thousand skylarks in a locality where one thousand are now reckoned a good return. The larks of Germany are said to be particularly fine. It is stated that a German lark-epicure will take a journey of several hundred miles for the sake of a meal of them. In the Leipsic market larks are subject to a duty, which, at the rate of about twopence half-penny for every sixty birds, sometimes produces to the city an annual sum of twelve thousand crowns.

We have stated these facts, not with a view to recommend the traffic in this sort of game; but, on the contrary, to put in a plea for the lark, that the

species may be saved from extermination. It may be worth while for the intelligent agriculturist to consider seriously whether his best interests are not consulted by cherishing instead of persecuting many of the tenants of his fields. It by no means follows because a bird inhabits a corn-field, that it feeds on corn; it is as reasonable to suppose that it picks up and devours the insects which attack corn. A careful examination of the general nature of the lark's food, would prove that this bird is more the friend than the enemy of man. Should this become an admitted truth, the custom would be abolished of offering "fourpence a dozen for larks' heads;" a custom which is both cruel and debasing. It is cruel to be perpetually hunting down animals which have a claim upon our protection, and it is debasing to the persons engaged in such employment. The young villager is taught to regard a cheerful, lively, harmless bird as an enemy to the crops, and worthy only of destruction; the nest is therefore scattered to the winds, and the eggs are blown to form the rustie necklace. This, among other encouragements to a cruel and unfeeling disposition in the young villager, gives him a taste for hunting animals, which as he grows up leads to poaching, and other unlawful acts. On behalf of the lark we here quote the observations of a naturalist of repute, which, for the sake of humanity, as well as for the farmer's best consideration, deserve to be extensively known.

"During the flocking time, larks are of great service to the agricultural lands, whether these

are under pasture, in stubble, or in winter crop. On the loamy pastures, where earth-worms are abundant, and not only injure the ground themselves, but encourage the breed of moles, whose operations are still more deforming and destructive, they arrive about the time that the earth-worms begin to pair; and as the worms are then much above the ground, the larks capture them in great numbers, and thus prevent the broods; and this destruction of moles' food operates a corresponding diminution in the increase of moles. When the worms retire downward from the cold, the larks resort to vegetable food; and are of vast service in picking up the seeds of plants which are equally injurious to arable and to pasture lands. Even the grains which are left in the corn-fields would both exhaust the ground and contaminate the succeeding crops; they could not be gathered by man, and, therefore, if the larks and other birds, which flock during the winter months, did no other service, they would in this be very beneficial to the cultivator.

“But on all cultivated lands, whether they are in meadow or under crop, all the annual plants which are not purposely sown by man, are injurious to him, as every such plant which grows, whether in his grass meadow or his corn land, diminishes the return which he wishes to the full amount of its vegetable action. Now most of the injurious weeds are either annuals; and in the state of seeds during the season of repose, or they have annual stems, and die down to bulbous or other roots in the

winter ; all of them containing succulent, albuminous, or farinaceous matter—matter on which birds love to feed. The larks and other analogous genera pick up the seeds in countless myriads, and there are other races, such as the rooks, which attack the roots; and but for these, the labour of the husbandman would be more than doubled; and the best meadow could not be kept as valuable grass longer than a few years.”*

It is pleasing to find that the American farmer has taken a just view of the value of the lark to agriculture. Audubon, speaking of the meadow-lark, says:—“The prudent and enlightened farmer, mindful of the benefit his meadows have received from the destruction of thousands of larvæ, which might have greatly injured his grass, disturbs it not, and should he find its nest while cutting his hay, he leaves the tuft in which it is placed. Even young children seldom destroy this bird or its brood.”.

Viewing the lark as one of the instruments for keeping in check the numerous tribes of insects injurious to man, we greatly regret the destruction of the bird, and also its frequent imprisonment in a cage. Confinement must be especially painful to a creature that loves to mount into the skies ; yet even under these circumstances, the lark reads us a lesson of contentment and cheerfulness. Unless neglected to a degree that injures its health, the poor imprisoned lark sings sweetly and constantly, although it shows, by repeated efforts to fly up-

* British Cyclopædia, article “Alauda.”

wards, and by the constant trampling of its feet and fluttering of its wings, how strong is the disposition to soar. The cheerfulness of the bird has indeed been used as an argument for keeping it in captivity; but let any one compare the condition of the lark at liberty, with its state under confinement, even when that confinement is managed with the greatest regard to the comfort of the bird, and it cannot appear doubtful whether the lark is a sufferer or not.

What can be a more beautiful sight in the joyous season, "when wheat is green, and hawthorn buds appear," than to hear the wild notes of the lark singing at "heaven's gate," swelling louder and louder as he ascends, in order that his partner in the nest may share in the enjoyment? Surely the contrast is painful when we regard the same bird shut up in a den, with a solid wooden roof, painted green *outside*, and dazzling white *within*, and which is called a "skylark's cage." It cannot be supposed that birds of so lively a nature, and which have so strong an attachment to their species, can be happy in a state of solitary confinement, even when treated in the best possible way. But, unfortunately, little or no attention is often paid to the comforts of the poor captive. "In passing through Dunstable," says Mr. Neville Wood, "you will be astonished at the number of cages hanging up on either side of the street, and these, for the most part, each contain a solitary and miserable skylark. Every cottager seems to consider it indispensably necessary to possess a skylark at the door of his tene-

ment, regardless alike of the fluttering of his unhappy captive, its wretched and forlorn aspect, and dirty drooping plumage; and these poor unhappy creatures are kept in the worst manner imaginable. Rarely do you see a cup large enough for the bird to wash in, sometimes none at all, or the water is so muddy, from being left so long in the cage, as to render it almost worse than nothing. They are fed, for the most part, with linseed, hempseed, and bread, and a clod of earth is placed at the bottom, which only serves to remind them of their native haunts; yet these birds do sing; but their very songs are poured forth as if in despair, and one can easily imagine them to be reproofs to their merciless jailors, for their inhuman conduct—and this, forsooth, is the music these deluded mortals love to hear! . . . What a wretched sight it is to watch those poor birds banging against the top of their cage, in a vain and fruitless endeavour to gain the sky, and then falling exhausted on the ground, as if astonished that any barrier should be opposed to the motions which their instinct gives them a secret and irresistible impulse to perform. Even experience cannot teach them that it is impossible for them to follow their natural inclination, and, accordingly, the effort is made to the end of their short lives, each time with equally little success.”

This is, indeed, a melancholy picture of the captivity of the lark, and requires to be modified by a notice of some of the means which experienced bird-fanciers have devised for making the imprisonment of this bird less irksome.

In the first place, in order to prevent him from injuring himself in attempting, as he does every day, to soar upwards, the top of the cage is covered with linen, or some soft material. Secondly, he receives every day a fresh supply of turf, water, and sand. If brought up from the nest, he is fed with the crumbs of white bread, and poppy seed, steeped in milk, together with ant-eggs, or a small portion of lean meat minced. As he advances towards full growth, he is fed with a paste made of grated carrot, white bread soaked in water, and barley, or wheat-meal, all well kneaded together. He is also supplied with poppy-seed, bruised hemp, crumbs of bread, and greens in abundance. Larks are fond of lettuce, endive, cabbage, and water-ress; and this green food greatly contributes to their health. Ant-eggs, or a little minced lean meat, are also given occasionally. When old larks are first captured, they are fed only on oats and poppy-seed.

The dimensions of the cage are also studied. It is not less than eighteen inches in length, nine in width, and fifteen in height. The bottom is supplied with a *deep* layer of clean sand, so that the bird may dust himself and keep off vermin.* A vessel of water large enough for him to bathe in is

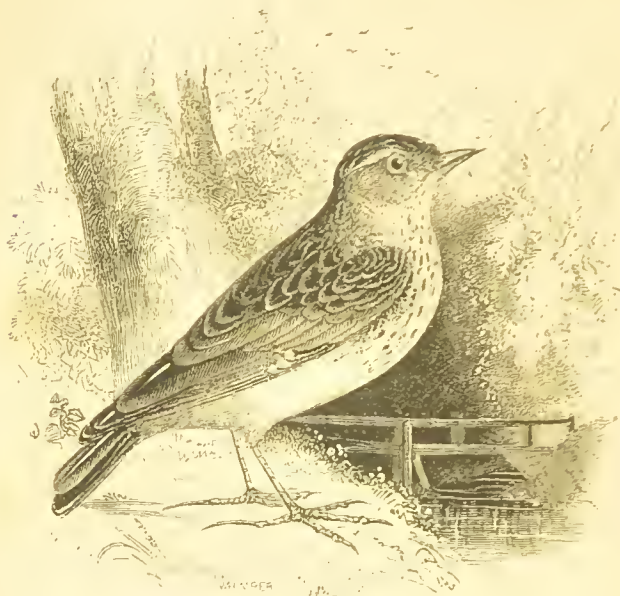
* Larks are very fond of basking in the sun and dusting themselves. They seem to take great pleasure in the operation, "shuffling and rubbing themselves along the ground, setting up their feathers, and, by a peculiar action of the legs and wings, throwing the smaller and looser portions of the soil over every part of their bodies." Their dusting places may frequently be seen strewed with feathers, and the object of the bird seems to be to get rid of certain minute but very troublesome insect visitors which infest most ground birds.

provided at the side, and a piece of fresh turf is placed on the little raised platform, and often renewed. The greatest attention to cleanliness is used with this bird, in order to keep off vermin. Its feet are very tender, and subject to disease in a state of captivity. When a thread or a hair gets entangled in them, it cuts the skin so that the toes shrink and fall off. The great length of the hind claw prevents the bird from perching, so that no rods are placed across the cage.

With these precautions the bird lives nine or ten years in captivity. He will eat food out of your hand, and, if allowed to quit his cage, will hop about the table and pick up the crumbs. But, after all, the pleasure of hearing his song will be far more healthful and delightful if sought for in the fields at sunrise; both you and he will be the happier for it; the lark will be in his proper place as an accessory to the rural scene, and you will be spared the pain of reflecting that you have deprived one of the happiest and most joyous of God's creatures of the liberty which his ardent nature requires.

In books on Natural History, the word *Alauda* (the Latin name for the lark) is applied to various species of larks, of which the skylark is the principal. He is named *Alauda arvensis*, from the circumstance of his frequenting the *corn-field*; but there are other species which inhabit woods, meadows, and places near the sea-shore, and which are severally called the woodlark, the meadow-lark, and the shore-lark. The latter has been already

noticed, but there is something to be said of the woodlark, which bears a considerable resemblance



THE WOODLARK.

to the skylark; but it is rather smaller in size. There are qualities in this bird which are not less pleasing than those of the skylark, and which might equally serve for examples to mankind; but the woodlark is much less commonly known than its relative, and could not be so familiarly observed. It remains in Britain throughout the year, and is more frequently seen in the midland and southern counties of England than in the northern; but its habits are very shy, and were it not for its sweet

song, it would probably escape notice. The skylark cheers us when all things are cheering, but the woodlark cheers us when all else is desolate. He utters his song in a December morning, when "the sun shines cold," all the while wheeling round and round in the air, without attempting to soar. In this way he will sing for hours together; and whilst three or four are thus vying with each other on the wing, others are making the woods resound with their warblings. At this dreary and cheerless season the songs of these birds form delightful and exhilarating music, which seems to be sent on purpose to cheer the spirits, so prone to be depressed by the state of the atmosphere at that season. This bird sings also in the spring; but at that time the notes of other songsters almost drown the placid voice of the woodlark. It delights in groves and copses, or quiet pastures, and is of retired habits, not uniting in companies, but keeping to its own family. When alarmed it crouches upon the ground, then darts away as if for a distant flight, but settles again almost immediately. An excellent observer ranks the woodlark's song next to that of the nightingale for melody and plaintiveness: giving the preference to the linnet for compass of voice.*



WOODLARK'S EGG.

The sweet song of this bird renders it an object of capture and confinement, which few of them,

* Journal of a Naturalist.

comparatively, survive. "I have known," says the writer just referred to, "our country bird-catchers take them by a very simple but effectual method. Watching them to the ground, the wings of a hawk, or of the brown owl, stretched out, are drawn against the current of air by a string, as a paper kite, and made to flutter and vibrate like a kestrel* over the place where the woodlark has lodged; which so intimidates the bird that it remains crouching and motionless as a stone on the ground, when a hand net is brought over it, and it is caught."

The song of this bird, sweet as it is, has not the power and energy of that of the skylark. Accordingly we find the latter to be the poet's favourite, many pleasing stanzas having been written to its praise. The following lines by the Ettrick Shepherd seem to breathe a portion of the lark's own joyousness:—

Bird of the wildcruess,
Blithesome and eumberless,
Light be thy matin o'er moorland and lea!
Emblem of happiness,
Bless'd is thy dwelling-place!
O, to abide in the desert with thee!
Wild is thy lay and loud,
Far in the downy cloud;
Love gave it energy; love gave it birth.
Where, on thy dewy wing,
Where art thou journeying?
Thy lay is in heaven, thy love is on earth.
O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day;

* A species of hawk.

Over the clondlet dim,
Over the rainbow's rim,
Musical cherub, hie, hie thee away !

Then when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be !
Emblem of happiness,
Bless'd is thy dwelling-place !
O, to abide in the desert with thee !

The habits and qualities of this "emblem of happiness" will not be noticed in vain, if we are able to derive therefrom lessons of contentment and cheerfulness.

As we walk through the fresh meadows, and among the opening flowers of spring, let us listen to the melody that comes thrilling down from the skies, as to a voice that calls upon us to be glad and contented in heart, and to pour out our thanksgivings for unnumbered mercies, at the footstool of Divine Grace.

As we look out on the darkened landscape, when heavy clouds are just beginning to roll away, let us observe the lark springing forward to meet the first gleam of sunshine, and learn from thence the duty of rising from the gloom of sorrow and adversity, to brighter hopes than earth can offer. If pleasure is to us seldom unmingled with pain, and if many trials and disappointments have clouded our days on earth, let us still seek and pray for a contented and cheerful mind, ready to make the best of every thing, and always remembering, that if the Almighty has shown us from our own experience that there

is no perfect satisfaction, or complete happiness, in the enjoyments afforded by created things, it is that we may be led more earnestly to seek his favour in whose presence is "fulness of joy," and at whose "right hand there are pleasures for evermore." (Psalm xvi. 2.)

Again, if we happen to be near an unhappy lark deprived of liberty, and condemned to inhabit a narrow cage, when he ought to be soaring in the summer skies, let us learn from the burden of his continued songs, that a cheerful heart will lighten the pressure of heavy calamities, and will be to the sufferer like a "continual feast."

There is no closer test of the dispositions of the heart and mind than the behaviour of a man under adversity, captivity, or irksome restraint. If in such circumstances he retain true cheerfulness, as distinct from indifference or forced mirth, it is a token of some secret well-spring of happiness, which outward circumstances are unable to disturb or control. Surely in such a case "that peace which the world cannot give" is influencing the heart of the individual, and enriching him with a treasure more precious than rubies.

The attainment of a cheerful habit of mind is worth the best efforts we can make to secure it, and, by God's help, it is within the reach of every one of us. To check the first risings of discontent, to subdue unnecessary anxieties and fears, to quench the flame of anger, and the bitterness of disappointment, and to keep an hourly watch against the disturbing effect of petty cares and annoyances,—

all these are arduous duties ; but they are duties still, and such as we may enter upon with the expectation of the Divine guidance and blessing. Peace and tranquillity, cheerfulness and contentment, are the proper characteristics of a Christian ; but how seldom are they fully exhibited in his life and conversation. Let us, then, seek to honour our Maker by walking cheerfully in the way of His commandments, or by suffering patiently the various dispensations of His Providence : so shall our “light rise in obscurity,” and our “darkness be as the noon-day.” (Isaiah lviii. 10.)



THE CARRIER DOVE

THE DOVE,

AS AN EXAMPLE OF ATTACHMENT TO HOME.

The dove let loose in Eastern skies,
Returning fondly home,
Ne'er stoops to earth her wing, nor flies
Where idler warblers roam.

But high she shoots, through air and light,
Above all low decay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me, Lord, from every snare
Of sinful passion free,
Aloft through virtue's purer air,
To steer my course to Thee.

No sin to cloud, no lure to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom on her wings.

THE love of home is one of the strongest emotions of the human mind, and appears to have been implanted within us for the wisest and best ends. Home is, to most of us, the centre of our affections, and the place where our chief earthly treasure is to be found. Whether rich or poor, young or old, we all naturally feel a strong interest in everything relating to home; nor is that interest lost, when

poverty or misfortune has stripped us of many comforts, and has left, of home, little more than the name. In childhood, home is the place where protection and sympathy are always to be found, where parental love is ready to soothe our sorrows and our fears, and where all our wants and wishes may be freely poured out, and are sure to meet with ready attention. In more advanced years, to have a home of our own is the great object of ambition, and when attained there is not only the feeling of affection for those who are associated with us in it; but there is likewise the sense of our own right and property in it, which makes it dear and pleasant to our eyes.

The love of home operates beneficially on the character. The examples and precepts of a good home are constantly before the eyes, and acting on the conduct of a right-minded youth. To win the approbation of those at home is a sufficient motive for exertion, and to go back to them with the prospect of meeting their just and willing praises is the dearest object of hope. A religious and well-ordered home affords indeed the nearest approach to a state of perfect happiness which this earth can present, and may be considered, without presumption, as a feeble type of the bliss of that Heavenly Home, where the Lord has promised to provide "a place" for those who love Him.

It is true that there are some perverse and disorderly spirits which can set at nought the counsels of parents, and despise all the sweet ties of home; while there are many more who are so unhappy as

to have an evil instead of a good example set them at home, and have therefore no reason to love it. These are deplorable cases, and most difficult to be dealt with. Each one of us may, however, contribute his own share to the general well-being of society by faithfully fulfilling the duties, and thoroughly valuing the privileges of home.

Many of the lower animals, even in their state of dependence or captivity to man, are found reading him a lesson on the love of home. Who has not heard extraordinary stories of the fondness of the cat for the place where she has been brought up, and of the distance she will travel to reach it, finding her way with the greatest certainty, although she may have been conveyed away in a close basket, or sack, and could not have made any observations on the road. Similar things might be told of the dog, though in his case, the affection seems rather towards the person of his master than to the place of his abode. Sheep have been known to return from a great distance to their old pastures; and even the ass, to whom we usually attribute a large share of stupidity, has been cunning enough to traverse a distance of two hundred miles, through an unknown and mountainous country, until he reached the stable where he had been formerly kept.

But, perhaps, the most remarkable proof of attachment to home is that afforded by the various species of *Dove*, especially the carrier-dove, or pigeon. This bird is well known to possess the most wonderful faculty of discovering its own abode, and returning to it, when carried to a very great

distance. This power is connected with that strong affection for its mate and home, which the bird ever displays.

From the earliest ages, doves have been regarded as the emblems of gentleness and innocence. Their beautiful plumage, their tender voices, and their loving nature have attracted the notice of mankind, and especially of poets, who have duly celebrated the praises of these affectionate birds. The dove is also frequently mentioned in Holy Writ. The dove was the messenger sent forth, from the ark, to ascertain whether the water had subsided from the earth; and returning with an olive branch in her mouth, she became thenceforth the emblem of peace. "A pair of turtle-doves, or two young pigeons," were accepted as an offering to the Lord, under the Mosaic dispensation. The beautiful plumage of the dove supplied the Psalmist with the simile in which it is said of the righteous, "they shall be as the wings of a dove covered with silver, and her feathers with yellow gold." The rapid flight of the dove is also alluded to in the pathetic Psalm, where he says, "Oh, that I had wings like a dove! then would I flee away and be at rest." (Psalm lv. 6.) The tender voice of doves is noticed by the prophet Isaiah, when he represents the suffering Jews as mourning "sore like doves." The gentleness of disposition for which these birds are remarkable, and the innocence and simplicity of their nature, were not unmarked by our Saviour, who cautioned his disciples when in the midst of enemies to be "wise as serpents, and harmless as doves." (Matt. x. 16.)

Finally, the highest honour was bestowed on the dove when it was made the type of the Holy Spirit of God, and thus became the emblem of all that was pure, peaceful, and holy.

The different species of dove known in this country are four in number, and all have nearly the same characteristics. The colours of the plumage are softly blended, so as to produce a uniform tint, except in the wing and tail feathers, which are mixed with black. The attachment of the bird for its mate appears to last for life, and is shown by continual marks of fondness, and the tenderest notes of affection. But if the death of one of the pair leaves the other alone, the survivor does not pine away in fruitless sorrow for his mate, as is sometimes affirmed, but, when the season comes round, he chooses another mate, and rears his young as before. In confinement the case is different; when shut up in a cage a pair of these gentle birds may thrive for a time, but if one dies, the other generally sickens, which has perhaps given rise to the above opinion.

The cooing of doves is a plaintive and expressive sound, which harmonises well with the subdued murmurings of brooks, and sighing of breezes in the quiet and secluded spots which these birds frequent.

Deep in the wood, thy voice I list, and love
Thy soft complaining song—thy tender cooing;
O, what a winning way thou hast of wooing!
Gentlest of all thy race—sweet Turtle-dove.

The wild pigeons of this country are the *ring-*

dove, the *turtle-dove*, the *stock-dove*, and the *rock-dove*. The first is the largest, the best known, and the most ornamental of the four. It has many common provincial names, such as the wood-pigeon, the cushat, the quest, &c. It is a graceful and beautiful bird, with plumage of peculiar changing grey on the head and neck, deepening to a purplish tint on the back, and becoming purplish red on the under parts, with greenish reflections. On the neck are



THE RING-DOVE.

two spots of white, one on each side. These nearly meet behind, forming a collar or ring, which has given the name to the bird. Its plaintive song

begins in February, and may often be heard in pine plantations, where the ring-dove likes to make its home. The building time is early in April, and although the bird is generally shy and retired in its habits, yet it sometimes builds in pleasure-grounds close to houses, and becomes familiarised to the noises of such situations. A ring-dove's nest has been seen in a bush near which children have been playing all day long; and a case has been known of these birds building and rearing young in the ivy immediately beneath a window. But this is a most unusual occurrence. The nest is very slightly made, being nothing more than a few twigs, laid so carelessly together that the eggs may sometimes be seen



NEST OF THE RING-DOVE.

from below. The eggs are only two in number, which is the case with all the other doves. The

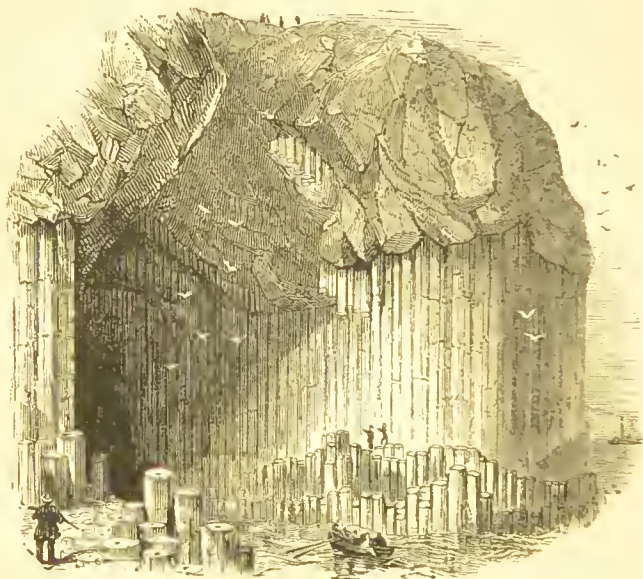
broods are often three in the year. Seeds and other vegetable substances are the chief food of these birds, and these are prepared in the crop, or crop, before they pass into the true stomach. The food of most birds, when of a kind to require preparation, is moistened and separated in this manner, but in the doves there is a remarkable change in the crop of both the parent birds when feeding their young. "At that time the inner coat becomes covered with small glands, which secrete a peculiar fluid, which acquires a consistency resembling that of soft curd. When the young first break the shell, they are fed upon that substance, wholly or nearly, in a pure state; but, as they grow, it gradually mingles with more and more of the food of the parent bird, which it reduces to a sort of pulp; and when the young are able to feed themselves, the secretion disappears, and the glands that produced it are inactive until they are again required for the feeding of another progeny." The feeding of the young is performed by the parent putting its bill, half-opened, fairly into that of the little one, and thus delivering the curd or more solid food which is in readiness for it.

The stock-dove is smaller than the ring-dove, and is not often seen, except in the midland counties. It received its name from the supposition (an erroneous one) that it was the *stock* from whence our common pigeon was derived. The habits of the birds are, however, very different. The stock-dove always nestles in trees or tall bushes; while the pigeon, instead of perching on branches, prefers to resort to

holes, or pigeon-houses. The colour and make of the birds also present several points of difference. The stock-dove is a settled inhabitant in our island, but there are also many visitants of this species which arrive in winter from the north of Europe, and leave us again in the spring.

The rock-dove, which nestles in high cliffs on the sea-shore, appears to be the real "stock" from which our domestic pigeon comes. It perches, not on trees, but on ledges and points of rock, and if a pigeon-house be built very near the spot, the rock-doves will take possession of it, especially if it be white-washed. The females hatch from three to twelve broods in a year, and for the production of the shells of so many eggs they require a great deal of carbonate of lime. The whitened pigeon-house is, therefore, very attractive to them, and they eagerly consume the lime of the white-wash. From the same necessity it is supposed that they keep near the shore, where the shells on the beach supply them abundantly with lime. On the rocky parts of the West of Scotland, especially on the bold shores of the Hebrides, these birds abound to an extent not known in any other part of the kingdom. They are fond of nestling in caves and holes of the rock, and frequently congregate in great numbers in one large cavern. This circumstance is taken advantage of by boatmen, as they are showing the caves to visitors, to produce a startling effect. Their plan is thus described by a Scottish writer:—"They row into the caves as silently as possible, until they have advanced some little way. Then the steersman

seizes a fowling-piece, which has been stowed away, and the rowers cease pulling. In an instant, and before the passengers have time to inquire what is the matter, the musket is discharged, the rowers thunder on the gunwale with their oars, and out dash the pigeons in a torrent-flood, making so loud a rustling and rumbling with their wings, that those to whom it is a novelty can hardly persuade themselves that the whole materials of the cave are not hurling down, in order to entomb them in a majestic sepulchre. But the din, though loud and not unalarming, does not last long, as the pigeons are fully as much affrighted as the passengers; and, as far as the roof of the cavern can be seen, it is as stable as ever, and not an ounce of stone is loosened from its place. Fingal's Cave, in the wild and beautifully

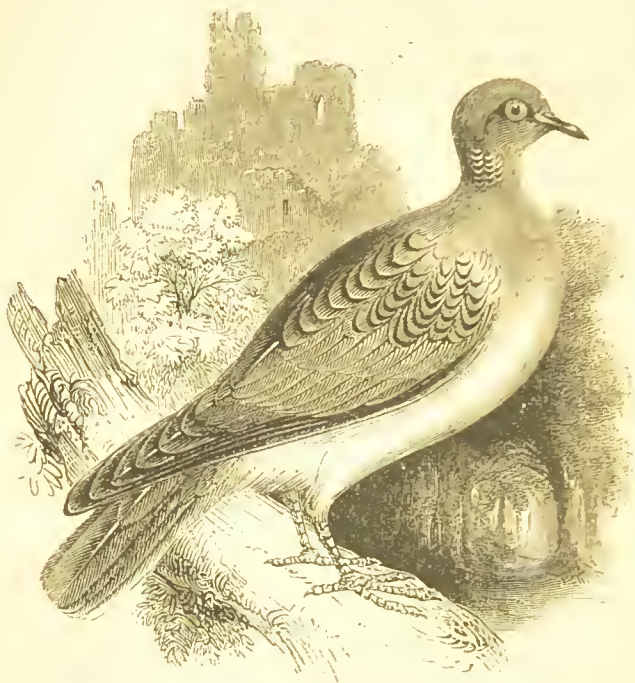


FINGAL'S CAVE.

green Isle of Staffa, which isle is perforated through and through under the low-water mark, and absolutely rocks, like an unstable thing, before the swell of the Atlantic, when the majesty of that ocean is up, used to be, if it is not still, a favourite place for this kind of exhibition. The cave is large and lofty, and if the interior of it is not absolutely dark, it is dim twilight, and as much of the roof consists of portions of basaltic columns, hanging as it were by simple contact with each other, there are few roofs of caverns, the fall of which would be more likely to be expected by one who does not understand the firm texture and stable union of this wonderful architecture of nature. Another thing, basalt is perhaps the most sonorous of all rocks, and therefore the echoes of the cave itself go to swell the sound made by the numerous wings of its inhabitants. When the birds are thus disturbed, it is generally in the time of their repose; and hence, after they have escaped from the cave, they fly no farther than they may apprehend that the danger is to follow them."

The turtle-dove is the smallest of the four species known in Britain. It is a summer visitor to the south-eastern parts of our island, arriving in April or May, and keeping much to the shade of the close coppices, where it forms its nest. This bird is oftener heard than seen, being more shy and timid than any of the other doves, yet more easily tamed than they. If a pair is caught, the attachment of the birds for each other continues; they also caress the hand that feeds them, and their whole manners

are remarkably simple and graceful. Yet small and gentle as they are, these birds, in their wild state, sometimes commit pretty extensive havoc on the fields of peas. As soon as the peas are formed in the pods, the turtles come more abroad, being at-



TURTLE-DOVE.

tracted by this, their favourite food. The county of Kent forms the head-quarters for these birds, and when the time of migration approaches, they are seen collecting in little flocks on Romney Marsh, and other open places near the south-eastern shore.

In England the turtle has no time to rear a second brood, for in the month of August it generally quits our shores, although, in very mild seasons, it is said to linger through the winter, and sometimes to survive it. The turtle-dove makes a very rude nest, and deposits in it two white eggs, which are more pointed than those of the other species.

All these birds are remarkable for their gentle disposition, and plaintive notes; but it is in some of the foreign species of dove that we have the most extraordinary instances of those journeys through the air, which have excited so much astonishment. The carrier-pigeon, originally from the East, has been renowned for ages for the wonderful instinct and great powers of flight which enable it to return from great distances to its breeding place. The love of home is the powerful principle which urges its rapid flight; but in what way it discovers the direction it must take to reach the desired spot is a mystery. The instinct of these birds has been turned to account among mankind from an early period, and their importance as letter-carriers is well known. The way in which this is managed is as follows: supposing two merchants, one residing in Brussels the other in London, wished to communicate with each other by means of these birds, they must form their plans accordingly: the Brussels merchant would send a number of full grown carrier-pigeons reared by himself to London, and the London merchant would send an equal number of his own rearing to Brussels. Thus each merchant would be in possession of a number of captive

pigeons, eager to return to their homes; and when an important message required to be speedily conveyed from the one place to the other, it would only be necessary to fasten a letter beneath the wing of one of the pigeons, and set it at liberty. With a pereception altogether wonderful and unaccountable, the bird speeds its way to its former home, and appears in the old familiar dove-cot with the letter attached to its wings.

Mention is made of these winged letter-carriers by the ancient classic writers, and by the Arabian poets. By this means victories were announced, and communication was carried on with besieged cities. "Of what use," says Pliny, "were sentinels, circumvallation, or nets obstructing the rivers, when intelligence could be conveyed by aerial messengers?" But in later times the cunning of man converted this practice into one of doubt and danger, and it fell into disuse. During the time of the crusades, at the siege of Tyre, pigeons were observed hovering over the city, and being suspected to be carriers, one of them was captured by the besieging army, and laden with false intelligence. The poor bird conveyed its message, and thus became the means of the city's downfall.

A regular system of posting was once established in the East by means of carrier-pigeons. Lofty towers were erected by the Turkish government at the distance of thirty miles apart, and each of these was provided with a due supply of pigeons under the management of sentinels, whose business it was to receive the winged messengers and transmit the

intelligence they brought by others. The message or letter was written on a very thin slip of paper, and inclosed in a small gold box, almost as thin as the paper itself, which was fastened to the neck of the bird. The hour of arrival and departure was marked at each tower, and for greater security, a duplicate was always despatched two hours after the first. This regular system of posting no longer exists in Turkey, but carrier-pigeons are still much used there. The author of a treatise on Domestic Pigeons informs us, that "the Turks make a common practice of breeding the carrier-pigeons in their seraglios, where there is one whose business it is to feed and train these birds for the use afterwards designed; which is done in this manner:—When a young one flies very hard at home, and is come to its full strength, they carry it in a basket or otherwise about half a mile from home, and there turn it out: after this they carry it a mile, then two, four, eight, ten, twenty, &c. till at length it will return from the farthest parts of the kingdom. This practice is of admirable use, for every bashaw has generally a basket full of these pigeons sent him from the grand seraglio; and in case of any insurrection, or other emergent occasion, he braces a letter under the wings of a pigeon, whereby its flight is not the least incommoded, and immediately turns it loose; but for fear of its being shot, or struck by a hawk, he generally despatches five or six; so that by this means tidings are sent in a more safe and speedy method than could possibly be otherwise contrived. The paper on which these messages are written is

of peculiar fineness, and being employed only for this use, is called 'bird-paper.' "

When the Turkey Company of England was in the height of its prosperity, and a number of English merchants were settled at Aleppo, they employed carrier-pigeons to bring them the earliest intelligence from the port of Scanderoon, which was nearly three days' journey from Aleppo by any ordinary conveyance, but which the pigeons traversed in about three hours. Thus those merchants who employed pigeons, were in possession of important intelligence within three hours of the arrival of ships at the port, and long before the rest of the citizens had any tidings. On one occasion, a merchant killed one of these pigeons by accident, and learned from the billet under its wing that there was a great scarcity of galls in England. Taking advantage of this, and buying up nearly the whole quantity in the market, he at once cleared a sum which was in those days considered an ample fortune.

At no very distant period, carrier-pigeons were employed in our own metropolis to convey tidings of the execution or respite of criminals. In those days executions were much more numerous than at present, often including persons among the upper classes, and the gallows at Tyburn was in constant use. There were also frequent instances of persons being sentenced, and dragged from Newgate to Tyburn, and after all escaping with a longer or shorter imprisonment. The chance of pardon or respite at the foot of the gallows, kept the friends of criminals

in suspense until the last moment; and when these were persons of some consideration, they caused carrier-pigeons to be conveyed to Tyburn, and dismissed the moment the result was known, thus conveying the intelligence with great rapidity to distant friends of the criminal.

Carrier-pigeons are still employed as messengers between the chief cities of Europe, to convey important commercial intelligence; but their use is in some degree superseded by the power of steam, which enables us to travel at a speed nearly equaling the flight of the bird.

Two inferior varieties of the carrier-pigeon, known as the "dragoon" and the "horseman," have been cultivated in England chiefly to gratify curiosity, and as a department of sport. A gentleman, in London, once sent a dragoon by the stage-coach to his friend at St. Edmund's-bury, with a request that two days after its arrival it might be thrown up precisely when the town-clock struck nine in the morning. This was done, and the pigeon arrived at its home in London, which was a loft in the Bull Inn, Bishopsgate-street, at half-past eleven o'clock the same morning, having flown seventy-two miles in two hours and a half.

In July, 1819, an experiment, on which large sums of money depended, was made with carrier-pigeons between London and Antwerp. Thirty-two pigeons with the word "Antwerp" marked on their wings, and which had been reared in that city, were let loose in our metropolis at seven o'clock in the morning, after having their wings counter-

marked with the name of "London;" the same day, towards noon, one of these pigeons arrived at its home in Antwerp, and obtained the first prize; a quarter of an hour afterwards another arrived, and gained the second prize. The following day twelve others arrived; but of the fate of the rest no account is given.

In July, 1829, another experiment was made between Maestricht and London. Forty-two pigeons were brought to our metropolis, and after being properly marked, were thrown up at twenty-six minutes past eight in the morning. If any one of the number had reached Macstricht within six hours, the principal wager, which was for ten thousand guilders, would have been gained; but in consequence, as it was supposed, of heavy rain, the first did not arrive till six hours and a quarter from the time when it left London, having, nevertheless, travelled at the rate of forty-five miles an hour. Four days had elapsed before the greater number of the pigeons had arrived. In both these experiments there were many pigeons who had lost their way, or at least were never heard of more, and this shows the necessity for a precaution which is always employed when any very important message is to be transmitted by these winged carriers,—namely, that of despatching two or three birds at the same time, each bearing the same message.

Thus has the truth and faithfulness of the dove to its early home, caused it to serve the purposes of mankind for centuries. And lest the mere love of its resting-place should be insufficient, man has

added other means to make it a faithful messenger. A male and female are generally kept together, and treated well, and one of these, when taken elsewhere, is supposed to have the greater inducement to go back. Where great importance is attached to the message, it is sometimes sent by a female pigeon, who was taken away, either from her eggs or half-fledged young. But this trial of the poor bird's affection is probably unnecessary; for there is no reason to doubt, unless accident befel her, that she would faithfully return to her home without these additional inducements.

The carrier is larger than the common pigeon, being about fifteen inches long from the bill to the tail, and weighing about twenty ounces. It is generally black or dun; though sometimes blue or mottled with blue. It has a fleshy appendage hanging down on each side of its bill, like that of the male turkey. This appendage is very large, and consists of naked skin of a whitish colour hanging down as a sort of wattle, and extending forwards until it terminates in a point about the middle of the length of the bill. The amateurs of carrier-pigeons estimate their goodness by the wattle. Whether rightly or not, they consider those pigeons the best, whose wattles rise high on the head and have the portion round the eyes very broad. The dealers in these birds therefore endeavour to increase the apparent size of the wattle, and in some cases contrive to insert a piece of cork below the hind part, fastening it with a bit of wire. This practice is cruel and injurious to the bird.

On being released the carrier rises to a great height, makes two or three circles in the air, and then commences its forward career. Some naturalists think that this circular flight is continued until the keen sight of the bird can recognize some known object. Rennie says, "We have not a doubt it is by the eye alone that the carrier-pigeon performs those extraordinary aerial journeys which have from the earliest ages excited astonishment. We have frequently witnessed the experiment made with other pigeons of taking them to a distance from the dove-cot, expressly to observe their manner of finding their way back, and we feel satisfied that their proceedings are uniformly the same. On being let go from the bag, in which they have been carried to conceal from their notice the objects on the road, they dart off on an irregular excursion, as if it were more to ascertain the reality of their freedom than to make an effort to return. When they find themselves at full liberty, they direct their flight in circles round the spot whence they have been liberated, not only increasing the diameter of the circle, but rising at the same time gradually higher. This is continued as long as the eye can discern the bird, and hence we conclude, that it is also continued after we lose sight of them, a constantly increasing circle being made till they ascertain some known object enabling them to shape a direct course."

This may, perhaps, be the true mode of accounting for the bird's return from a distance of some few miles; for supposing it to make a very wide

circle in the air, it would probably see some familiar object, at one part of the circle or the other, and thus have a guide to its career; but when the distance is so great as from London to Brussels, or some other continental town, it is impossible to explain the bird's proceedings in the same way. Carrier-pigeons generally cross the channel in safety, and reach their homes in a very short space of time. It is only in misty or foggy weather that there is any danger of the birds missing their way and being lost; and although this proves that they are, to a certain extent, guided by sight, yet it cannot be supposed that sight alone is the power which enables them to perform those long and astonishing journeys.

The longing after home, which is evidently the spring prompting the actions of these birds, is so powerful as to remind us of the disease called *nostalgia*, or *mal du pays*, or *home-sickness*, which sometimes attacks human beings when long deprived of the comforts of home. This disease is oftenest observed among the natives of mountainous countries, but is not confined to them. It has been observed in Swiss, French, and Scotch soldiers, when on long-protracted foreign service, and is always aggravated by the music of their native land. Thus the Swiss pastoral air of the "Ranz des Vaches" will produce or increase the homesickness of the Swiss soldiery, when there is no prospect of a return home; and the sound of bagpipes will have a similar effect on the Scottish troops. The poor negro slave, sighing for the land

from which he was so cruelly torn, has often been the victim of this disease, and under its influence has been known to commit suicide in the expectation that he should thus be freed from slavery, and should revisit the home of his fathers. Men are more liable to it than women, from being oftener called from their homes ; but similar cases have occurred among female servants who have gone to places at a great distance from home.

The disease begins by great dejection of spirits, with a desire to conceal the cause. The patient soon becomes nervous and emaciated in a high degree. His sleep is disturbed and feverish, and an oppressive lethargy is upon him by day. If relief be not speedily obtained some fatal disease soon sets in, or those already existing are rendered mortal. Medicine has very little power over this disease, and reasoning with the patient is of little avail, unless it is possible to hold out the hope of a return home. If this can be done, the effect is speedy and wonderful. A person who appears to be at the point of death will often revive and rapidly recover strength and spirits under the assured hope of going home. There is no other effectual remedy for the complaint when it has once set in. The most effectual preventives of home-sickness are kind treatment and abundant employment. On long and tedious voyages there is danger of sailors becoming affected by it, and therefore the commanders of vessels are anxious, in such circumstances, to find occupation and amusement for their crews. The worst cases of this disease are always seen in regi-

ments where the officers are harsh and severe, and among servants whose masters are cruel and tyrannical.

The home-sickness of the dove is scarcely to be considered as a disease, for the bird endures captivity tolerably well; but its powerful effect in urging the bird to immediate return, at whatever distance it may regain its liberty, is a strong point of resemblance to the malady just described.

Some of the most remarkable journeys performed by pigeons, as it respects the rapidity of flight, and the numbers in motion at the same time, are those of the passenger-pigeons of America, whose history has been given by the eminent naturalists, Wilson and Audubon, and therefore cannot be doubted, although on less respectable authority it would appear past belief. As an instance of their rapid flight, it is stated, that passenger-pigeons have been killed in the neighbourhood of New York with their crops full of rice, which they must have collected in the fields of Georgia and Carolina, these districts being the nearest in which they could possibly have procured a supply of this kind of food. As their power of digestion is so great that they will decompose food entirely in twelve hours, they must in this case have travelled between three and four hundred miles in six hours, which gives an average speed of a mile a minute. The power of vision is also great in these birds, for while travelling at that swift rate they inspect the country below, and on discovering a spot where food is plentiful, they alight on it in countless multitudes. To give some idea of the

amount of pigeons which migrate at certain seasons from place to place in America, we give the following relation, in the words of Audubon :

“ In the Autumn of 1813, I left my house at Henderson, on the banks of the Ohio, on my way to Louisville. In passing over the Barrens, a few miles beyond Hardensburgh, I observed the pigeons flying from north-east to south-west in greater numbers than I thought I had ever seen them before ; and feeling an inclination to count the flocks that might pass within the reach of my eye in one hour, I dismounted, seated myself on an eminence, and began to mark with my pencil, making a dot for every flock that passed. In a short time, finding the task I had undertaken impracticable, as the birds poured in in countless multitudes, I rose, and counting the dots then put down, found that one hundred and sixty-three had been made in twenty-one minutes. I travelled on, and still met more the farther I proceeded. The air was literally filled with pigeons, and the continued buzz of wings had a tendency to lull me to repose. Before sunset I reached Louisville, distant from Hardensburgh fifty-five miles; the pigeons were still passing in undiminished numbers, and continued to do so for two or three days in succession. The people were all in arms. The banks of the Ohio were crowded with men and boys, incessantly shooting at the pilgrims, which then flew lower as they passed the river. Multitudes were destroyed. For a week or more the population fed on no other flesh than that of pigeons, and talked of nothing but pigeons.”

These migrations are performed in search of food; and where beech-mast is abundant, the flocks wheel round and alight, filling the woods with their numbers. Thus they feed till the middle of the day, when they settle on the branches and rest till sunset. At that time they rise *en masse*, and depart to some general roosting-place, whither all the flocks, for hundreds of miles, appear to resort. This roosting-place is always in a forest where the trees are of great size, and where there is little underwood. The enormous flights of pigeons arriving there after sunset, and the manner in which they congregate in dense masses, form a most astonishing spectacle. Audubon rode through a portion of the forest, forty miles in extent and three in breadth, chosen by these birds as a roosting-place. It was on the banks of the Green River in Kentucky, and was frequently visited by the naturalist. He says, "My first view of it was about a fortnight subsequent to the period when they made choice of it, and I arrived there nearly two hours before sunset. Few pigeons were then to be seen, but a great number of persons with horses and waggons, guns and ammunition, had already established encampments on the borders. Two farmers, from the vicinity of Russelsville, distant more than a hundred miles, had driven upwards of three hundred hogs to be fattened on the pigeons that were to be slaughtered. Here and there people, employed in plucking and salting what had already been procured, were seen sitting in the midst of large piles of these birds. Many trees, two feet in diameter, I observed were broken off at

no great distance from the ground; and the branches of many of the largest and tallest had given way, as if the forest had been swept by a tornado. Everything proved to me that the number of birds resorting to this part of the forest must be immense beyond conception. As the period of their arrival approached, their foes anxiously prepared to receive them; some were furnished with iron pots containing sulphur; others with torches of pine-knots; many with poles, and the rest with guns. The sun was lost to our view, yet not a pigeon had arrived. Every thing was ready, and all eyes were gazing on the clear sky which appeared in glimpses amidst the tall trees. Suddenly there burst forth a general cry of 'Here they come!' The noise which they made, though yet distant, reminded me of a hard gale at sea, passing through the rigging of a close-reefed vessel. As the birds arrived and passed over me I felt a current of air that surprised me. Thousands were soon knocked down by the polemen; the birds continued to pour in; the fires were lighted, and a most magnificent as well as wonderful and almost terrifying sight presented itself. The pigeons arriving by thousands, alighted everywhere, one above another, until solid masses as large as hogsheads were found on the branches all round. Here and there the perches gave way with a crash, and falling on the ground destroyed hundreds of the birds beneath, forcing down the dense groups with which every stick was loaded. It was a scene of uproar and confusion, no one dared venture within the line of devastation: the hogs had been penned

up in due time, the picking up of the dead and wounded being left for next morning's employment. The pigeons were constantly coming, and it was past midnight before I perceived a decrease in the number of those that arrived. Towards the approach of day the noise in some measure subsided; long before objects were distinguishable, the pigeons began to move off in a direction quite different from that in which they had arrived the evening before, and at sunrise, all that were able to fly had disappeared. The howling of the wolves now reached our ears, and the foxes, lynxes, cougars, bears, racoons, and opossums, were seen sneaking off, while eagles and hawks of different species, accompanied by a crowd of vultures, came to supplant them, and enjoy their share of the spoil."

Either a roosting-place or a breeding-place of these birds is looked upon by the Indians as their grand dependence and a general source of profit for the season. The plumage of the passenger-pigeon is blue on the head and neck, and greyish on the back, wings, and tail. The under parts are brownish red, with rich reflections of gold, emerald, and crimson. The length of the bird is sixteen inches and a half. The female is duller in plumage, and of rather smaller size. Passenger-pigeons, notwithstanding their migratory nature and powerful flight, can be reconciled to the confinement of an aviary, and become very tame.

We have already noticed the plaintive notes of doves. These are not, however, the sounds of

lamentations, but those of tenderness and love. The cooing of the Zenaida dove is said to be peculiarly touching, so that one who hears it for the first time, naturally stops to ask "What bird is that?" Its effect on the feelings is illustrated by an anecdote respecting a pirate, who was associated with a band of the most desperate villains that ever annoyed the navigation of the Florida coast. This man had frequent occasions to repair to certain wells, near which the doves nested, and their soft and melancholy cry was the means of awaking in his breast feelings which had long slumbered, and of melting his heart to repentance. He was accustomed to linger at the spot, and to contrast his guilty and wretched life with former days of comparative innocence and peace. He said that he never left the wells without increased fears and misgivings respecting futurity, and at last he became so deeply moved by these notes, the only soothing sounds he ever heard during his life of horrors, that he poured out his soul in supplications for mercy, and firmly resolved to abandon his desperate companions and mode of life, and to return to his own family who were deploring his absence. His escape from his vessel was accompanied by many difficulties and dangers, but no danger seemed to him comparable with that of living in the violation of human and divine laws. At last he happily reached his former home, and settled in peace among his friends. Thus were the notes of this gentle bird employed as a means of penetrating the sinner's heart, and reclaiming

him from the error of his ways ; and thus may the feeblest instruments be made effectual to accomplish mighty ends.

Audubon, speaking of the Zenaida dove of the West India islands, says, that when sitting on her eggs, or when her young are still small, she rarely removes from them, unless an attempt be made to catch her, which she, however, evades with great dexterity. "On several occasions of this kind, I have thought that the next moment would render me the possessor of one of these doves alive. Her beautiful eye was steadily bent on mine, in which she must have discovered my intention ; her body was gently made to retire sideways to the farther edge of her nest as my hand drew nearer to her, and just as I thought I had hold of her, off she glided with the quickness of thought, taking to wing at once. She would then alight within a few yards of me, and watch my motions with so much sorrow, that her wings drooped, and her whole frame trembled as if suffering from intense cold. Who could stand such a scene of despair ? I left the mother to her eggs or offspring." The powerful instinct which could subdue the natural timidity of the dove, and induce her to sit quietly on her eggs, in the presence of danger, reminds us of some remarks on this subject from the pen of a very pleasing writer, the author of the *Journal of a Naturalist*.

"The extraordinary change of character which many creatures exhibit, from timidity to boldness and rage, from stupidity to art and stratagem, for the preservation of a helpless offspring, seems to be

an established ordination of Providence, actuating in various degrees most of the races of animated beings; and we have few examples of this influencing principle more obvious than that of the missel thrush, in which a creature addicted to solitude and shyness will abandon its haunts, and associate with those it fears, to preserve its offspring from an enemy more merciless and predaceous still. The love of offspring, one of the strongest impressions given to created beings, and inseparable from their nature, is ordained by the Almighty as the means of preservation under helplessness and want. Dependant, totally dependant as is the creature, for everything that can contribute to existence and support, upon the Great Creator of all things, so are new-born feebleness and blindness dependant upon the parent that produced them; and to the latter is given intensity of love, to overbalance the privations and sufferings required from it. This love, that changes the nature of the timid and gentle to boldness and fury, exposes the parent to injury and death, from which its wiles and cautions do not always secure it; and in man, the avarice of possession will at times subdue his merciful and better feelings. Beautifully imbued with celestial justice and humanity, as all the ordinations which the Israelites received in the wilderness were, there is nothing more impressive, nothing more accordant with the divinity of our nature, than the particular injunctions which were given in respect to showing mercy to the maternal creature cherishing its young, when by reason of its parental regard it might be

placed in danger. The eggs, the offspring, were allowed to be taken; but ‘thou shalt in anywise let the dam go;’ ‘thou shalt not, in one day, kill both an ewe and her young.’ ‘The ardent affection, the tenderness with which I have filled the parent, is in no way to lead to its injury or destruction:’ and this is enforced not by command only, not by the threat of punishment and privation, but by the assurance of temporal reward, by promise of the greatest blessings that can be found on earth, length of days and prosperity.”

The notes of the ground-dove are described by Audubon as being peculiarly touching when heard in the calm of a spring morn among the islands which protect the shores of South Carolina, Georgia, and the Floridas, where “the air is rendered balmy by the effluvia of thousands of flowers, each of which rivals its neighbour in the brilliancy of its hues. Stop there, kind reader, and seat yourself beneath the broadly extended arms of the thickly-leaved ever-green oak, and at that joyous moment when the first beams of the sun reach your eye, see the owl passing low and swiftly over the ground in haste to reach his diurnal retreat before the increasing light renders all things dim to his sight; observe the leathern-winged bat pursuing his undulating course through the dewy air, now reflecting downwards to seize the retiring nocturnal insect, now upwards to pursue another species, as it rises to meet the genial warmth emitted by the orb of day. Listen—for at such a moment your soul will be touched by sounds—to the soft, the mellow, the

melting accents, which we might suppose inspired by Nature's self, and which she has taught the ground-dove to employ in conveying the expression of his love to his mate, who is listening to them with delight."

Ground-doves find their food chiefly on the ground, and have their flying feathers less developed than the other kinds of pigeon. They flit from place to place, but always alight at short distances. There are numerous species of these birds. The American ground-dove is abundant in the southern States of America, and in the West India islands, where the French planters call it the *ortolan*. It feeds on rice, seeds, and berries, and is oftener met with in open fields and plantations than in forests. It is a slender and delicate bird, little capable of enduring severe weather, from which it retreats southwards, as soon as winter sets in. This ground-dove is little more than six inches long; the breast, throat, and sides of the neck are of a pale wine-coloured purple; the crown and back of the head are of a rich pale blue, mixed with purple. The wing feathers are dusky on the outsides, but of a rich red chestnut beneath, the tail is brown and black, tipped with white. This beautiful bird is sometimes kept in cages in the West Indies, where its plaintive note is much esteemed.

The copper-coloured ground-dove is another species inhabiting the same countries, but feeding on elevated and rocky mountains. It runs along the ground in the manner of a partridge, and is known in Jamaica as "the mountain-partridge;" but it

always perches on a bush, or low branch of a tree when it reposes. It forms its nest upon the ground, in some sheltered spot, and lays two eggs. The whole of the upper plumage of this bird, including that of the head and neck, is bright orange, glossed with rich purple, which gives it the coppery appearance denoted by its name. Another beautiful dove of the West India islands is the blue-headed ground-dove. The general plumage is deep brown, with a shade of purple, and the head is of a rich azure blue. There are many other ground-doves, having rich and beautiful plumage, as well as a plaintive cry.

Another species of dove equally celebrated with the ground-dove for the melancholy and affecting sound of its notes, and also esteemed on account of the delicate flavour of its flesh, is the Carolina turtle, a North American bird, which wanders as far as Canada in summer, but appears to make the Carolinas its principal winter quarters. Wilson says, that those who wander in the American woods in the spring, will there hear many a singular and sprightly performer, but none so mournful as the Carolina turtle. "The hopeless woe of settled sorrow, swelling the heart of female innocence itself, could not assume tones more sad, more tender, or affecting. Its notes are four; the first is somewhat the highest and preparatory, seeming to be uttered with an inspiration of the breath, as if the afflicted creature were just recovering its voice from the last convulsive sobs of distress; this is followed by three long, deep, and mournful moanings, that

no person of sensibility can listen to without sympathy ; a pause of a few minutes ensues, and again the solemn voice of sorrow is renewed as before. This is usually heard in the deepest parts of the woods, frequently about noon and towards evening." With music so exquisitely sad, it must be difficult to realize the fact, that the bird is giving utterance to feelings of delight, and is cheering his mate as she sits on her nest.

As soon as frost sets in, these birds begin their migration to the south, and in winter the woods of Carolina and Georgia swarm with them, so that the rustling of their wings is heard in all quarters. It is at this time that they become an easy prey to the fowler, and are in the best condition for his purpose. They move northward in March, or early in April, but not in large flocks. On the contrary, they are commonly much scattered, flying in pairs, alighting in farm-yards, and mixing familiarly with common poultry, especially at feeding time. Their flight is swift and vigorous, and always accompanied with a whistling of the wings, by which they are easily known from the carrier-pigeon. They alight on trees, fences, or on the ground, and are exceedingly fond of buck-wheat, hemp-seed, and Indian corn. They devour large quantities of gravel, and frequently visit gardens for the sake of the peas, of which they are particularly greedy. These birds are very beautiful in their plumage. The crown, upper part of the neck, and wings, are of a fine silky slate-blue ; the back is ashy-brown, the sides of the neck and breast pale orange-brown : under the ear

feathers is a spot or drop of deep black, immediately below which the plumage reflects the most vivid tints of green, gold, and crimson. The legs and feet are coral-red, seamed with white. The eyes are of a glossy blackness, surrounded with a pale greenish blue skin.

In Southern Africa there is a very curious and beautiful little pigeon, scarcely weighing more than a common sparrow. It is called the Cape turtle, and is very generally distributed over Africa, south of the desert, and even down to the valley of the Nile, as far as Nubia. This little bird is only seven inches long, and more than the half of that is occupied by the tail. The plumage of the head, sides of the neck and smaller coverts of the wings, are pale French grey passing into a brown-grey on the back. A remarkable patch of deep black passes over the forehead, the sides of the head as far as the eyes, the chin, throat, and foresides of the neck and breast, where it is prettily rounded off. Black or purplish spots and bands also ornament the wings and tail, and exhibit metallie reflections. Very little is known of the habits of this beautiful bird, farther than that it follows the general law of the other turtles by nestling in trees, and seeking its food upon the ground. The eggs are two in number, white and nearly transparent, and so delicate that they can scarcely be touched without being broken.

People are apt to suppose that the eggs of birds are all very much alike; so much so, that when a striking resemblance between two different objects is desired, it is commonly said that they are as much

alike as two eggs. Now the fact is, that the wonderful variety which is every where found among the productions of nature is also observed among the eggs of birds. Mr. Hewitson, in his beautiful work



EGG OF THE RING-DOVE.

on the *Eggs of British Birds*, has given accurately coloured engravings of several hundred eggs, and it is impossible to examine them without being struck with the remarkable variety in the colour, size, and even form of eggs. As an example of their great difference in colour and form, we give the figures of the eggs of the Ring Dove, the Turtle Dove, and the Ringed Plover, which is also called the Ring Dotterel or Sand Lark. "This bird," says Mr. Hewitson, "breeds in most parts of our sea-coast, being most frequent near the mouths of rivers and smaller streams: it makes no nest, but lays its four *conical* eggs in a slight hole on the surface of the ground, either amongst small gravel or upon the little hillocks of sand which occur so commonly on our flat beach. In some I have seen the eggs present a very beautiful appearance upon the clean

white sand, frequently near the root of some tall grasses which wave over them as a protection against the storm. These active little birds are ever



EGG OF THE TURTLE DOVE.



EGG OF THE RINGED PLOVER.

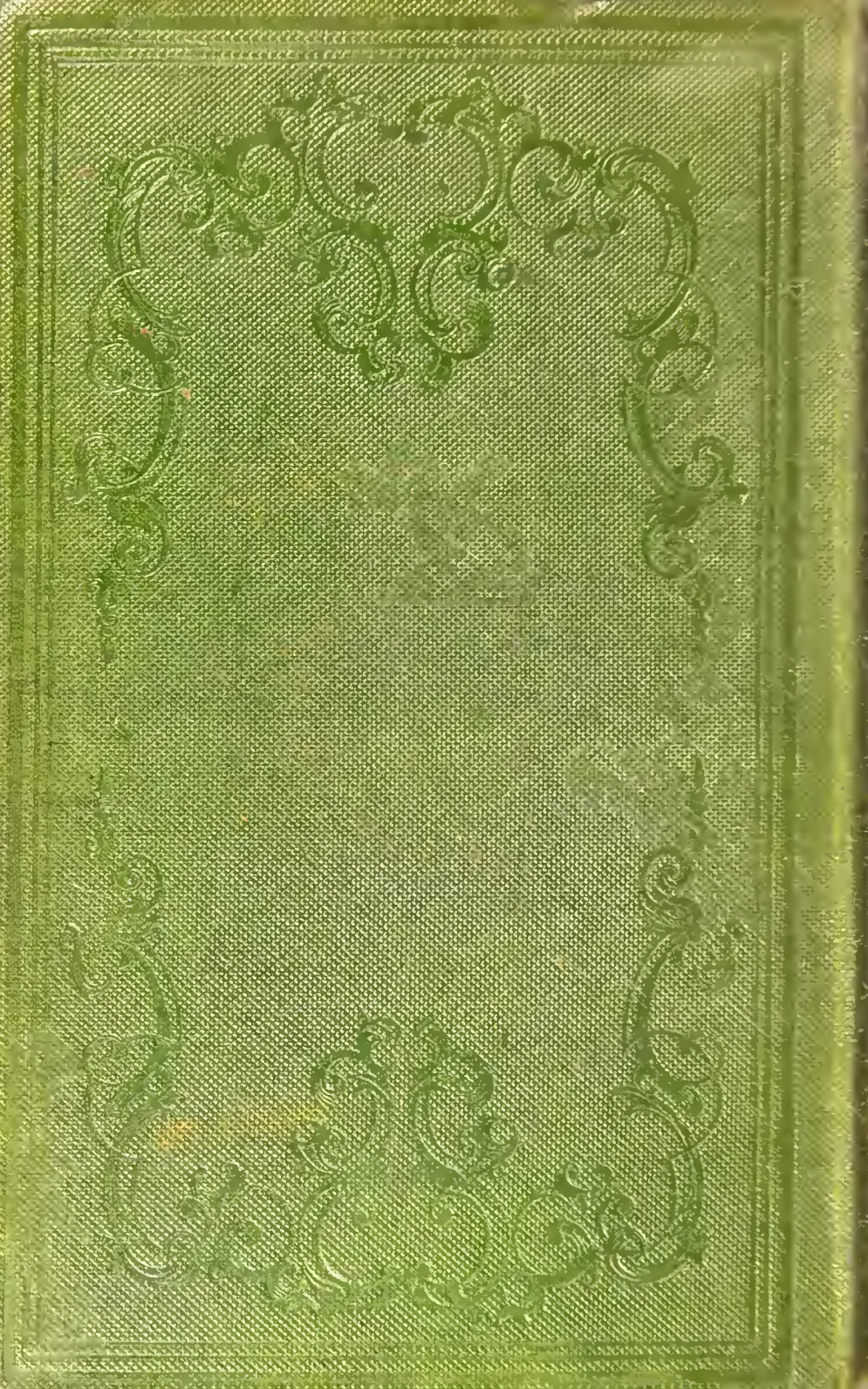
on the watch, and moving long ere you reach their eggs, making little circuits round you, and uttering their sweet plaintive whistle, by which you may always infer the near neighbourhood of their eggs or young."

END OF THE FIRST SERIES.

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